



# BHAGAVAD GITA

## Chapter 13

### Ksetra-Ksetrajna Vibhaga Yoga

*(The Individual and the Ultimate Consciousness)*

## Chapter 13 (35 Verses)

### Verse 1 - 8

Kshetram – Kshetrajna / Jiva / Ishvara – Experienter / Subject

#### Verse 2, 6, 7 :

- Objective universe
- Avaktam / Prakrti
- Mahat – Cosmic intellect
- Ahamkara – Cosmic Ego
- Subtle / Gross elements
- Body / Sense organ / Mind + Modifications
- Experienter / Subject

#### Verse 2, 3 :

- All pervading one, conscious principle illumining all bodies = Lord / Brahman
- Verse 3 – Aikyavakya
- Purusha obtaining in the Body – Karta / Bokta
- Identified with Body / Mind is Jiva with Limitations

### Verse 8 - 12

#### Jnanam Values

- Humility, Forbearance, dispassion, Samatvam
- Discrimination
- Discipline
- Desire

### Verse 13 - 18

#### Jneyam

- Truth
- Beyond Sat / Asat
- Shines in the Body + World as Existence
- Pure – Different that Body + World
- See by Adhyaropa + Apavada.

### Verse 19

#### Glory of Knowledge

### Verse 20 - 24

Purusha + Prakriti together is creator

#### Purusha

- Concious
- Changeless
- Real
- Illuminator of Body / Mind / World
- Absolute
- Unaffected
- Ever the same

#### Prakirti

### Verse 25 - 35

#### Sadhana + Phalam :

- Discriminate between prakrti & Purusha
- Wise abides in the self which is
- Everywhere (28+29)
- Actionless (30)
- Unaffected (32)
- Like space (33)
- Like light (34)
- Illuminator + Substratum (35)

#### Phalam : Liberation

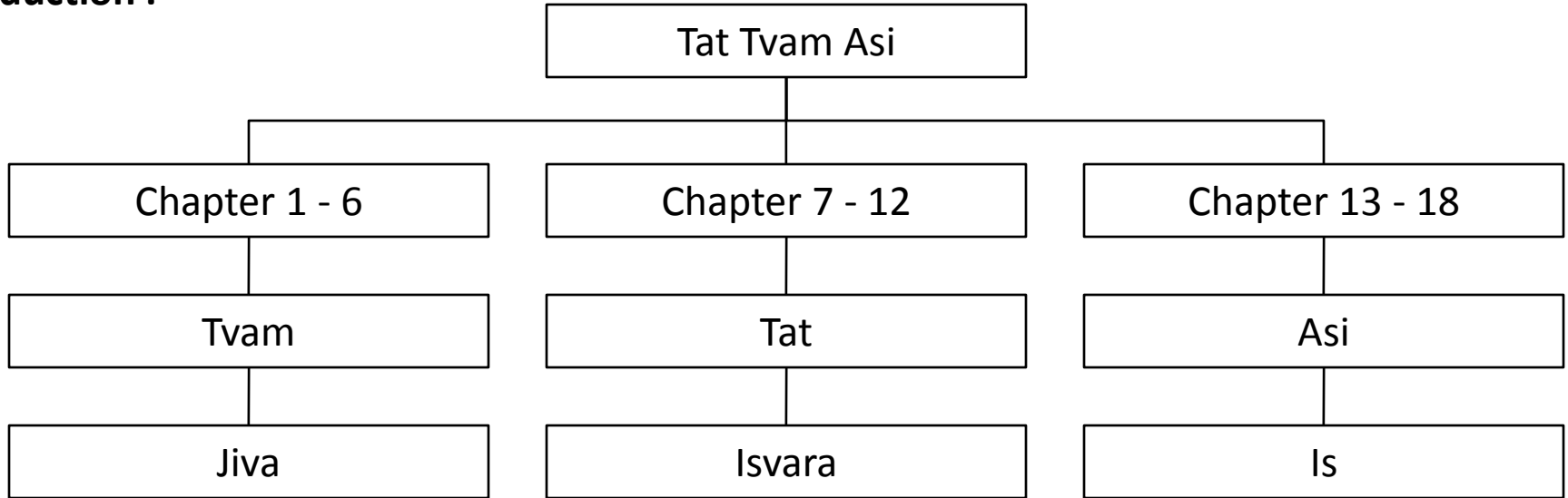
- Enquire (25 + 26) (Sankhya Yoga) + Abide by Dhyayna yoga

- Inert
- Changing
- Unreal
- Body / Mind / their activities

## CHAPTER 13

### Introduction :

1)



### 2) Chapter 1 :

- Reveals Arjunas Sadness.
- Jiva sad acutely and chronically.
- Escapism is through Dance, Music, Movie, Google search.

### Chapter 2 :

- **Krishna starts teaching Tvam :**
- Avinasi → No destruction
- Nitya → Eternal
- Ajah → Unborn
- Avyaya → Not subject to change

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।  
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २.२३ ॥

Weapons cleave it not, fire burns it not, water moistens it not, wind dries it not. [Chapter 2 – Verse 23]

- Pratyagatma equated to Isvara.
- **Contradictions :**

Jiva	Isvara
Alpajna	Sarvajna
Karyam	Karanam

### Chapter 3 :

- What is means to gain the knowledge of oneness?
- Karma Yoga or Sanyasa?

### Chapter 4 :

- Jnana Karma Sanyasa = giving up action through knowledge.
- Atma – Akarta.

- See inaction in action and action in inaction.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।  
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

He, who recognise “inaction in action” and “action in inaction” is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

## Chapter 5 :

- Atma – Akarta, Abhokta.
- Knower of self does not perform any action.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

## Chapter 6 :

- Make mind alive to the self and dwell in it.
- One should not dwell on anything else as separate from the self.

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Chapter 1 – 6 centred on Tvam shows - Jiva is one with Isvara.

## Chapter 7, 8, 9 :

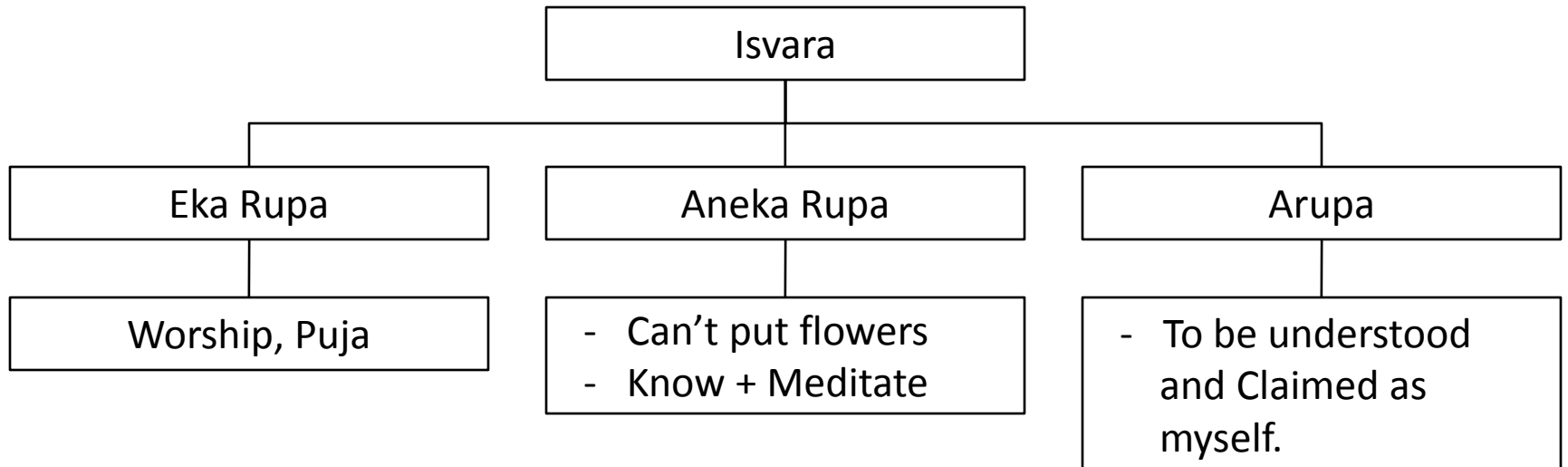
- Isvara is cause of the world.
- Para and Apra Prakirti.

वेदाहं समतीतानि वर्तमानानि चार्जुन।  
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ ७.२६ ॥

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me. [Chapter 7 – Verse 26]

## Chapter 10, 11, 12 :

- Chapter 10 → Vibhuti of Isvara.
- Chapter 11 → Visvarupa of Isvara
- Chapter 12 → Upasanas.
- When Isvara is discussed, Jiva becomes a Devotee.





## Chapter 13 – 18 :

- Identity of Jiva and Isvara and means for achieving the identity and liberation.

## Chapter 13 :

- Expansion of Chapter 12.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me. [Chapter 12 – Verse 14]

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]

- Outside → Enjoy Dvaita Bhakti
- Inside → Know Advaitam is Satyam.  
→ Don't have Dainya bava of helplessness because of conviction I am free from Body – Mind – Complex.
- Chapter 12 – Verses 13 – 19 describes Jnanis live in Samsara with Jnana Nishta.

## Tena Jnenena Yuktaha Santaha :

- Because of Atma Jnanam, Jnanis able to enjoy Dvaitam outside and Virtues inside and become dear to Bagawan.

- Universe – Modification of Apra Prakriti.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O Son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and Virility in men. [Chapter 7 – Verse 8]

- Creation, Jagat Admire as glory of Isvara.
- From Chapter 7 – Seeker prepared for Visvaroopā Darsanam.
- Everything modification of Apra Prakirti which is Bagawan.
- Body, Family, Possession all is Bagawan.
- Therefore give up Abhimana of the Anatma – world is Vishwaroopā Darsanam. No Moksha till Aham – Mamakara is given up.

### 13<sup>th</sup> Chapter :

- Lord Krishna wants us to see Body also as Anatma.
- Chapter 13 = Prakirti = Apra Prakirti of Chapter 7 = Maya with 3 Gunas in Upanishad = Samashti Karana Shariram.
- Prakirti alone evolves all Karyams – Physical bodies and objects.
- Learning Prakirti = Body, Mind, World.  
= Sthula, Sukshma, Karana Sharirams Sangata Sanyasa and claiming Purusha is Moksha.
- Use body – mind as means – Sadhana not as Sadhyam – Gives Dharma, Artha, Kama, Moksha Purusharthas.



## Gurudev :

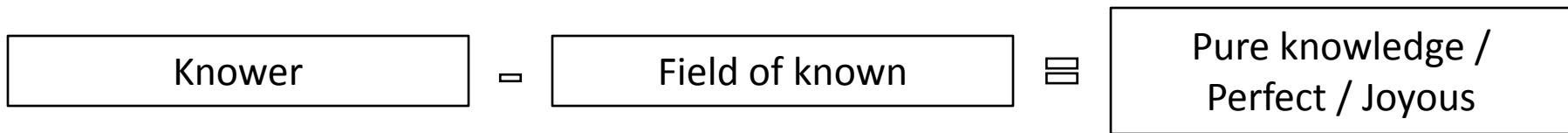
- This chapter gives a direct explanation of the subject in the seeker, free from the material equipments and their mis-interpretation – the world of objects.
- Teaches us, how to meditate on the Imperishable formless spirit.
- Who is a Jiva?
- Spirit functioning through a living organism, is Jiva.
- Man undressed of matter is the eternal, infinite spirit.
- The process of undressing from the matter and seeing identity with the spark of life in us is meditation.

Field	Knower of the field
- Matter and the perceived world of objects.	- Supreme consciousness illumining the field.
- Field of knowables	- Seemingly functioning in the field. - Gathers the status of the knower of the field.

## Example :

<b>Driver</b>	Driving Car
<b>Rider</b>	Riding Horse
<b>Swimmer</b>	Swimming
<b>Knower</b>	Knowing Jagrat, Svapna, Sushupti

- When not driving, swimming, riding, person is pure individual. Special status only while functioning in a field.
- Pure consciousness perceiving the world of objects, through its own conditionings, becomes the knower of the field and thereby enjoys Sukham and Dukham.
- Joy and sorrow belongs to Jiva, the knower of the field.
- Knower of the field transforms himself to be the experiencer of absolute knowledge.



## Shankaras introduction to Chapter 13 : Svarupa of Ishvara

- Drk – Drisya method.
- Seer – Seen Prakriya.
- Subject – Object method.

### Gita : 7<sup>th</sup> Chapter :

Para Prakirti	Apara Prakirti
<ul style="list-style-type: none"><li>- Essential nature of Jiva and Ishvara.</li><li>- Knower of the field of experience.</li><li>- Aksara – Indestructible.</li><li>Parama – Limitless</li><li>Avayava – Not subject to modification.</li><li>- Satchitatmika</li><li>- Kshetrajna</li></ul>	<ul style="list-style-type: none"><li>- Trigunatmika – 3 qualities.</li><li>- Astadha Bhinna – (8 factors).</li><li>- <b>Chapter 7 – Verse 4 : Bhumir apo....</b></li><li>- Cause of Samsara.</li><li>- Kshetram</li></ul>

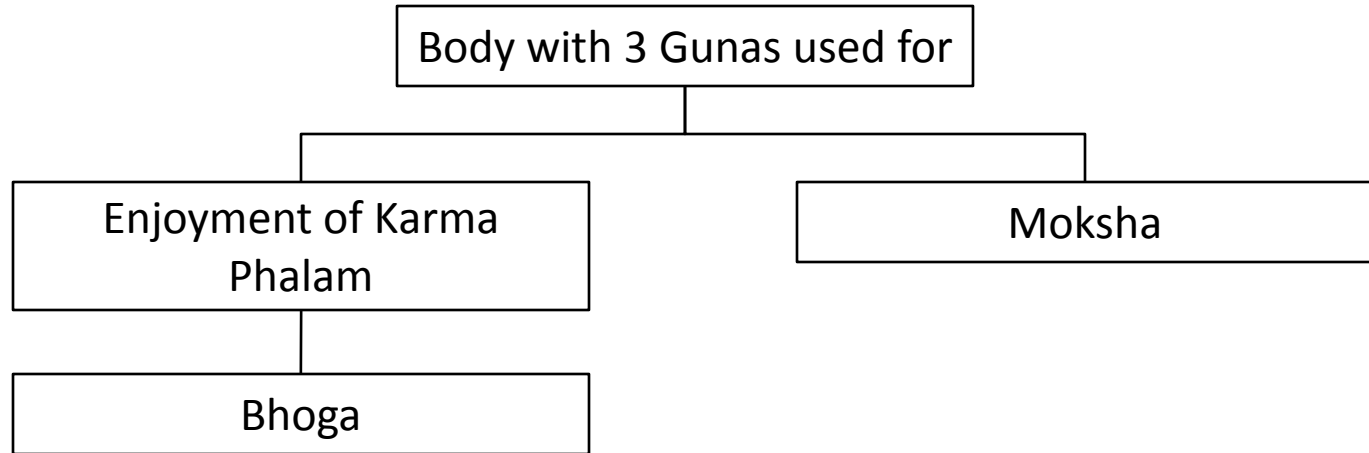
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, Water, Fire, Air, Ether, Mind, Intellect, Egoism; these are My eightfold Prakrti. [Chapter 7 – Verse 4]

- Because of 2 Prakirtis Ishvara gets a Status of creator, Sustainer, destroyer of the World.
- Prakirti means Nature, Svabava, Karanam.
- Atma and Maya called Prakirti, Jagat Karanam. Alone they can't be Karanam.

## Chapter 12 :

- Jnanis with clear knowledge of Jiva and Isvara are dear to Bagawan.



- Apra Prakirti gives physical and psychological body to a Jiva for Bhoga as well as Moksa.

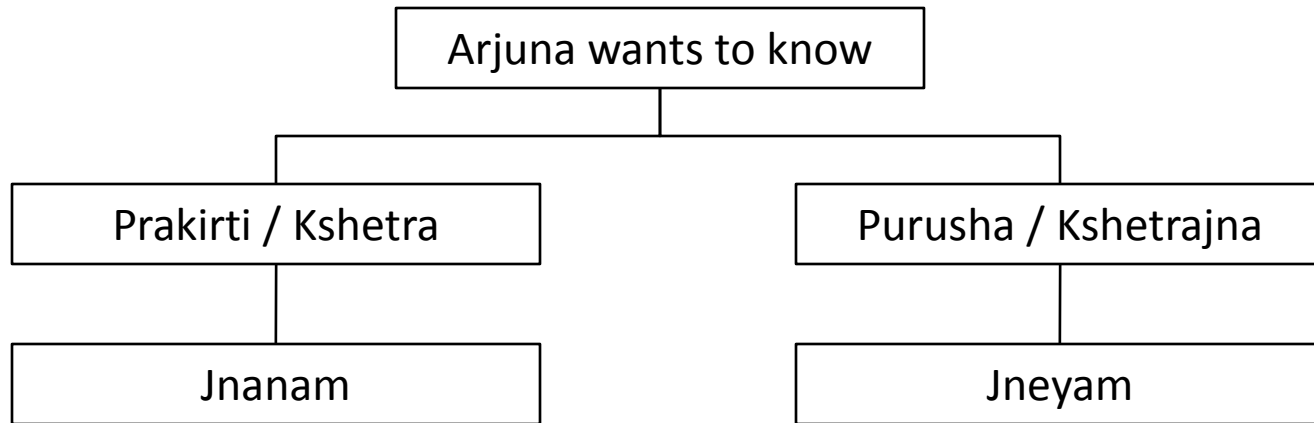
## CHAPTER 13 – VERSE 1

अर्जुन उवाच  
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

**Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava.**

## Verse 1 :

a)



- Prakrtim purusam ca eva, Kshatram Kshetrajnam eva ca, Jnanam Jneyam ca.

Jnana	Jneya = Jnana Yoga = Brahman
<ul style="list-style-type: none"><li>- Through what Antahkarana can one know Brahman.</li><li>- Antahkaranam endowed with values.</li><li>- That by which something is known is "Jnana".</li></ul>	<ul style="list-style-type: none"><li>- That which must be known in ones life.</li></ul>

## Sankhya :

Prakrti	Purusa
- Matter	- Spirit
- Inert equipment	- Sentient truth that sends the Assemblage into Action.
- Electricity blesses Bulb which illumines	<ul style="list-style-type: none"><li>- Electricity itself can't manifest as light.</li><li>- Purusha itself has no expression.</li></ul>

Kshetram	Kshetrajna
<ul style="list-style-type: none"><li>- Field of experience objects, emotions, thoughts</li></ul>	<ul style="list-style-type: none"><li>- Knower of the field.</li><li>- Status of knowing principle when it functions in the field of the known.</li><li>- Without the field of objects, knower himself becomes pure knowledge, without functions attached to it.</li></ul>



## CHAPTER 13 – VERSE 2

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।  
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages.

## **Verse 2 :**

- Order of lords answer.  
Kshetram → Kshetrajna  
Jnanam → Jneyam  
Prakirti → Purusa

### **a) Kaunteya :**

- Son of Kunti.

### **b) Idam Shariram :**

- This body in front of you is Kshetram.

### **c) Yah Vetti – etat :**

- One who knows this body is Kshetrajna.

### **d) Tadvidah :**

- Those who know Kshetra and Kshetrajna distinctly.
- Kshetra – Place of cultivation to reap fruit.
- Dharmakshetre – Kurushetra – this body place to reap fruits of Punya and Papa.

### **Karma Kshetre :**

- Endowed with freewill, you do Karma.
- I normally take body as knower of all things, Kshetrajna.
- Body taken as Atma – I – by Aviveka.

## Who is Kshetrajna?

- The one who looks the Body from within as an object, Drk seer is Kshetrajna, not a rat seeing me. Just as one objectifies world outside, one who objectifies from within – seeing the world of thoughts.

Kshetra	Kshetrajna
- Physical, Psychological, subtle causal, body.	- Knower of 3 bodies is Kshetrajna.

## Definitions of Shariram :

### 1) Siryamana – Svabhavam Sariram.

- That which is subject to disintegration.

### 2) Dahana – Yogyam Sariram :

- Deha – that which is subject to be burnt, cremated.

### 3) Ksetravat Ksetram :

- Shariram through which one reaps the fruits of ones actions is called Ksetram.

### 4) Ksata – Tranat :

- Body protects one from falling into Samsara. With human form, you are capable of following Dharma and gather Punyam.

## Gita's 1<sup>st</sup> Verse :

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।

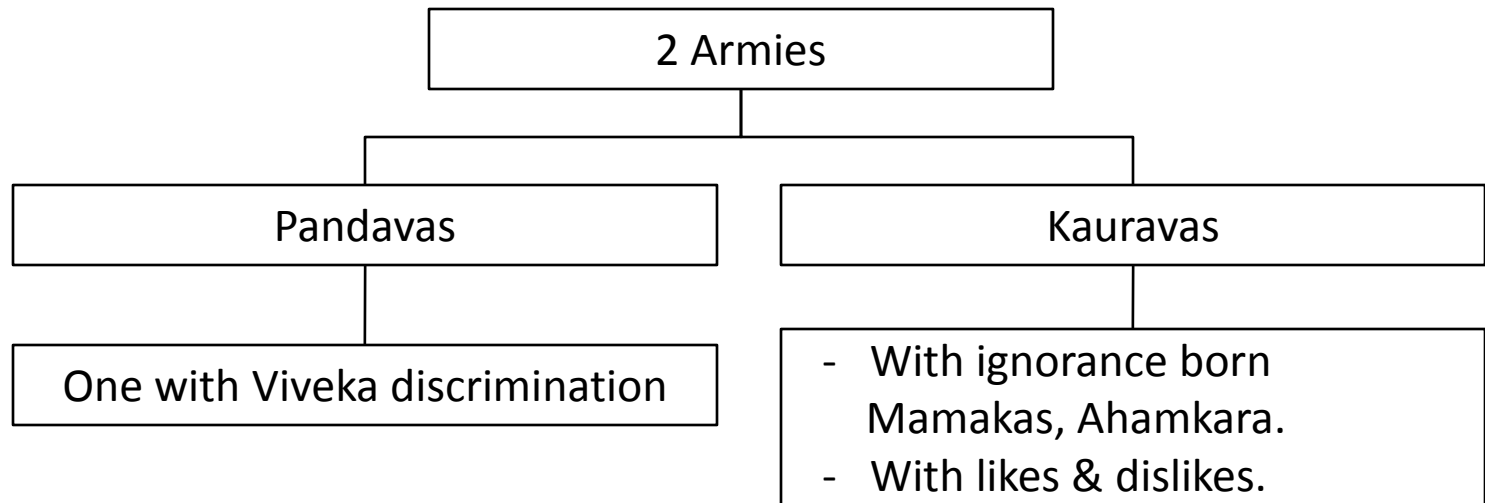
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १.१ ॥

Dhrtarastra said : O Sanjaya! What did my people & Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?

## Subjective interpretation of Gita :

### Kuru – Ksetra :

- Place where you can gain Purusartha – Dharma, Artha, Kama, Moksa.
- Mind is the arena of this battle.



- One who knows this Body from sole of feet to the top of head is Kshetrajna.
- Body reveals Chaitanya Atma which is Svarupa of the Kshetrajna.
- The Plueralistic world is perceived when the spirit views its own imaginary world of matter and one awakening to his own spiritual status rediscovers his Absolute reality in which the world of matter has no existence at all.

## In living man, 2 aspects are there :

- Inert, insentient matter layer – Kshetram.
- Sentient, Consciousness – Kshetrajna.
- Field is made of lifeless matter.
- As long as it lives it knows.
- This principle of knowing, functioning in the field is the knower, the enjoyer of the field, the ego.
- Urge to know expressed through an equipment is what we recognise as life.
- When this knower, the individuality departs from the equipment, we consider body as dead.
- Knower is the Kshetrajna.

Sakshi	Pramata
- Changeless knower	- Consciousness plus mind = Changing Knower
- Actionless, processless, Pure Consciousness entity	- Changing component is the Pratibimba Chaitanyam mind

Body	Wall
- Has Original Consciousness + Reflected Consciousness (Says Aham – I) - Sentient	- Has only Original Consciousness. - Can't say I. - Inert

## Is Kshetrajna chit or chidabasa?

Pure Chit	Pure Chidabasa
- Can't know	- Can't know
- Only face, no reflection	- In Mirror, reflection not possible without me – original face.

- Mixture of Chit, Chidabasa and Body (Reflected Medium) alone is knower.

Chit / Sakshi	Jiva / Chidabasa / Pramata
- Travels no where	- Chidabasa, knower travels from one body to another.
- <b>Chapter 2 – Verse 20</b>	- <b>Chapter 2 – Verse 22</b>

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णानि  
अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied Self casts off its worn-out bodies and enters others which are new. [Chapter 2 – Verse 22]

## CHAPTER 13 – VERSE 3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies.  
That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge.  
This is My teaching.



## 1<sup>st</sup> Explanation :

### Verse 3 : Introduction to Chapter – [Shankshepa]

### Gita : Chapter 7 – Verse 5 : Mahavakyam

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld. [Chapter 7 – Verse 5]

### Gita : Chapter 7 – Verse 6 & 7

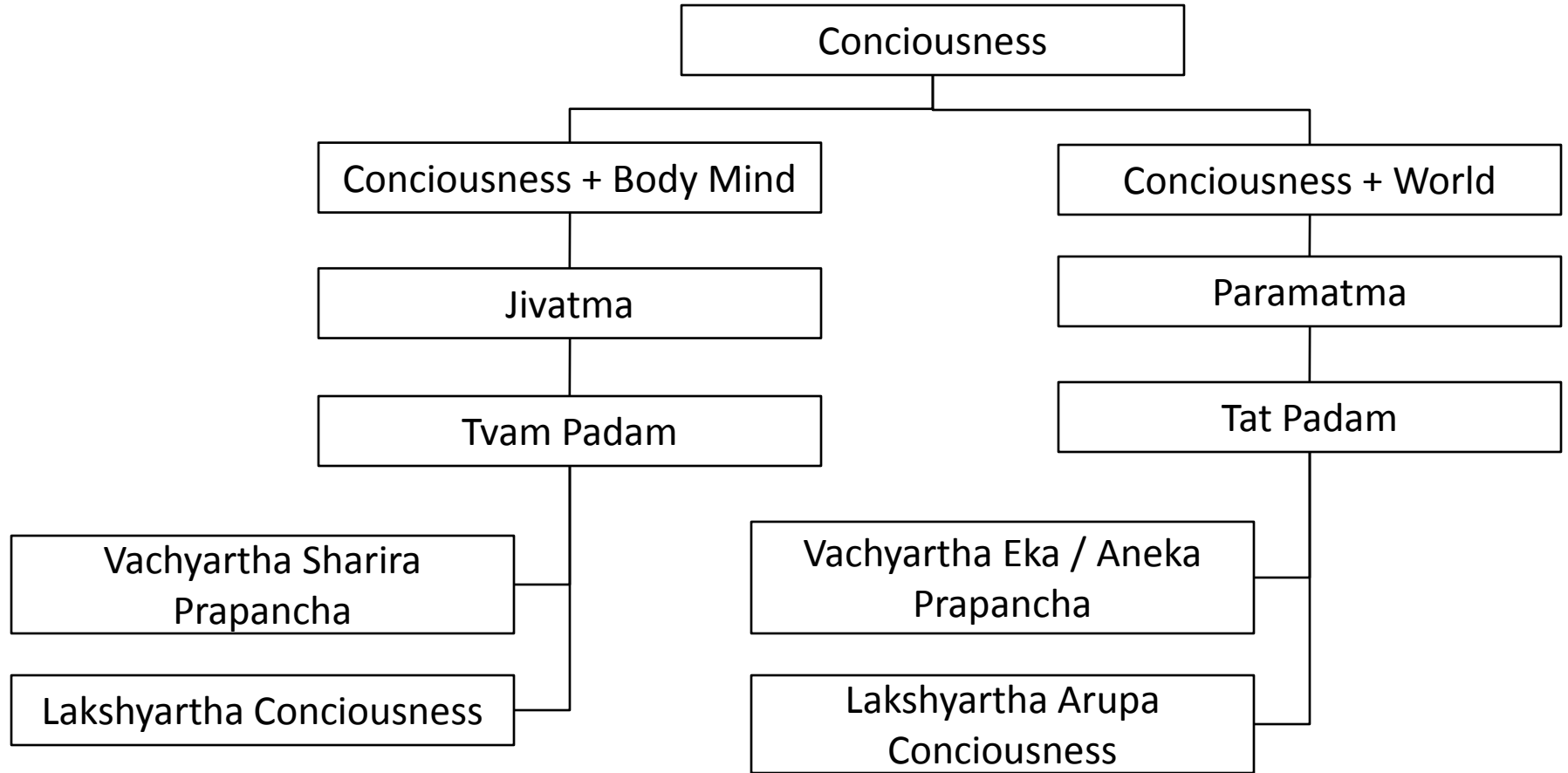
एतद्वोनीनि भूतानि सर्वाणीत्युपधारय।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

**a) Kshetrajnam chaapi maam Vidhi :**



**b) Mam = Me - Krishna**

Kshetrajna / Jivatma	Mam / Paramatma
<ul style="list-style-type: none"> <li>- Enclosed Conciousness</li> <li>- Enclosed in Body not Connected to Body.</li> <li>- Ghatakasha</li> </ul>	<ul style="list-style-type: none"> <li>- All pervading Conciousness.</li> <li>- Mahakasha</li> </ul>

- May you know individual Consciousness are one and same.
- Seeming Samsari born when Body born – don't have to actually merge. I am one with the Lord.

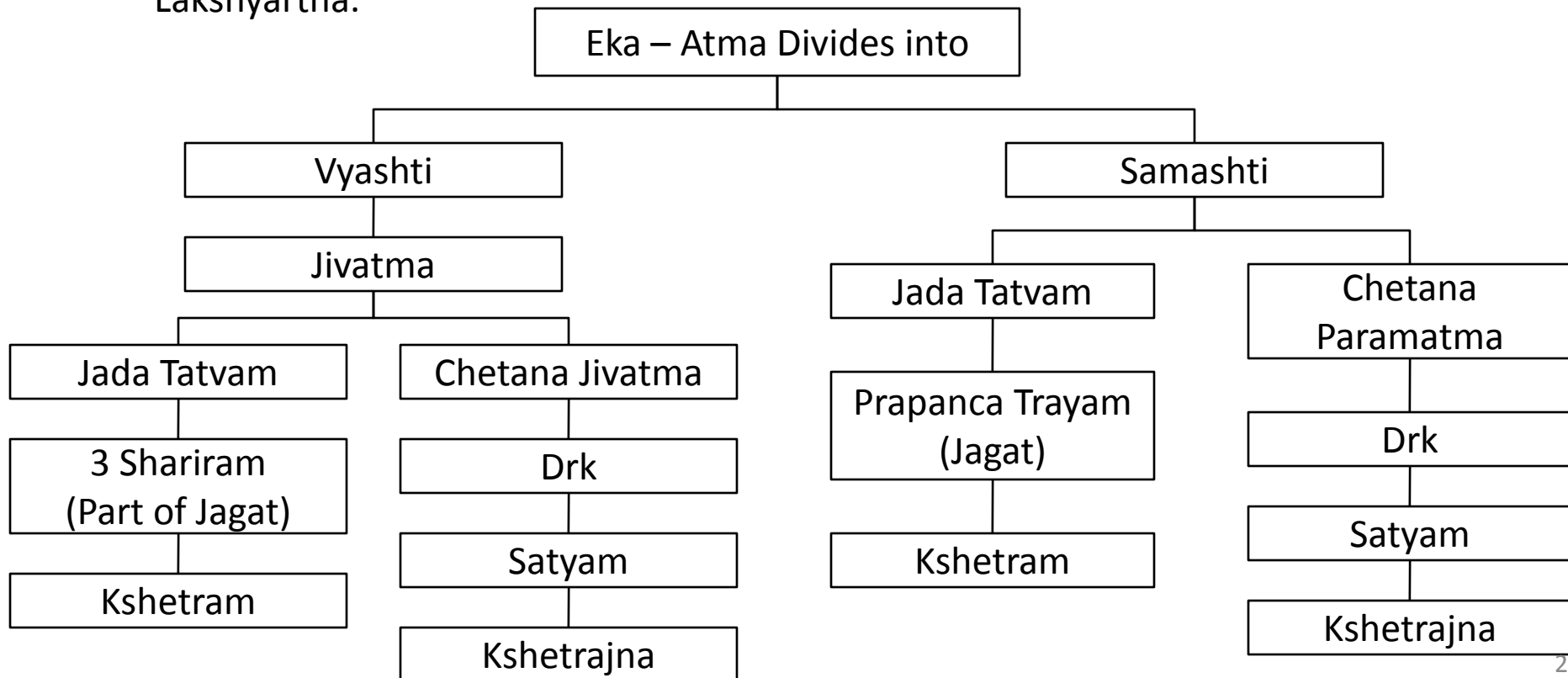
### c) Chapi : Also

- Jeevatma also Paramatma (Kerala also India).

or

Paramatma also Jivatma (India also is Kerala).

- Pure Consciousness not Karanam or Karyam, Svabava, Agocharam, Tad Pad Lakshyartha.



- The Lord says – I am the Ksetrajna in all the bodies.
- Who is that Isvara?
- One who is not subject to Samsara.
- In other words, Lord is saying, “You are me”.
- Ksetrajna is seemingly divided into countless forms by Upadhi from Brahmaji to blade of grass.
- One Consciousness appears as reflection in each body and seems to be seemingly divided, not actually divided.
- Plurality is only in matter envelopment and the life that presides over them is one everywhere.
- Every seeker has to rediscover “That I am” – “Soham”.

## What is Supreme knowledge?

### d) Ksetra – Ksetrajnayor Jnanam :

- Correct knowledge vitally experienced and lived is the knowledge of imperishable sentient spirit Kshetrajna in the changing, perishable, finite, inert matter – Kshetram.

Kshetra	Kshetrajna
- Field of matter constituted of equipments of perception and the vast fields.	- Subject that enjoys the activities of perception and the world perceived.

- To distinguish the subject and the object is the greatest knowledge which will redeem us from Samsara, the life of individualised ego.

### e) Bharata :

- Arjuna addressed as Bharata, the one who revels in Brahma – Vidya.
- Bha = Brahma Vidya – Tasyam Vamate iti Bharata.
- Atma is Chaitanya which is to be known as Brahman. Knowledge of Atma as Brahman is Brahma Vidya.
- One who revels in this exposure is called Bharata.
- Other than this knowledge of the truth of the Ksetra and Ksetrajna which is Isvara, there is nothing remaining as object of knowledge because Isvara is everything.

Normal Vision	New Vision
- Physical Body, Mind, senses is Atma – Ksetrajna.	- World is Kshetram.

- Knower and field of known objects constitutes the entire universe knowing Ksetrajna as Isvara is vision of Isvara.
- This verse is a Maha Vakya. It means that there are not many knowers, there is one knower, body is not the knower.
- Isvara is not different than me. Because the truth behind Isvara and Jiva is one same reality.
- You the individual Ksetrajna is non-separate from Isvara.
- Isvara is one means that there is only one Ksetrajna, atma not many.

- There is only one knower of the universe, therefore everything is one.
- You are the whole. There is nothing separate from Isvara. You are Isvara – Sat – Chit – Anandam Advayam Brahma.
- The one who knows the Ksetra is the one who illumines it as Sakshi – Atma. That is equated to Isvara.
- All pervading consciousness in every body refers to “Sakshi” – Knower.
- Sakshi by becoming Chidabasa Pramata becomes knower of Body-mind complex.
- I exist as chit component as in sleep always. In waking become Chidabasa and experience the world. When body dies, chit survives and exists as in sleep.
- Chit is Nirvikara knower Chidabasa is changing knower.

### **Pure Consciousness :**

- Can't claim I am Brahman.
- Requires body and thought to know I am Brahman. Therefore Body called Kshetram.

Sakshi	Chidabasa
- Changelessly illumines body	- Pramata Illumines changingly all thoughts.

Kshetram	Kshetrajna
<ul style="list-style-type: none"> <li>- Body – Mind object of experience.</li> </ul>	<ul style="list-style-type: none"> <li>- Knower of Body.</li> <li>- Changeless.</li> <li>- Subject of experience.</li> </ul>

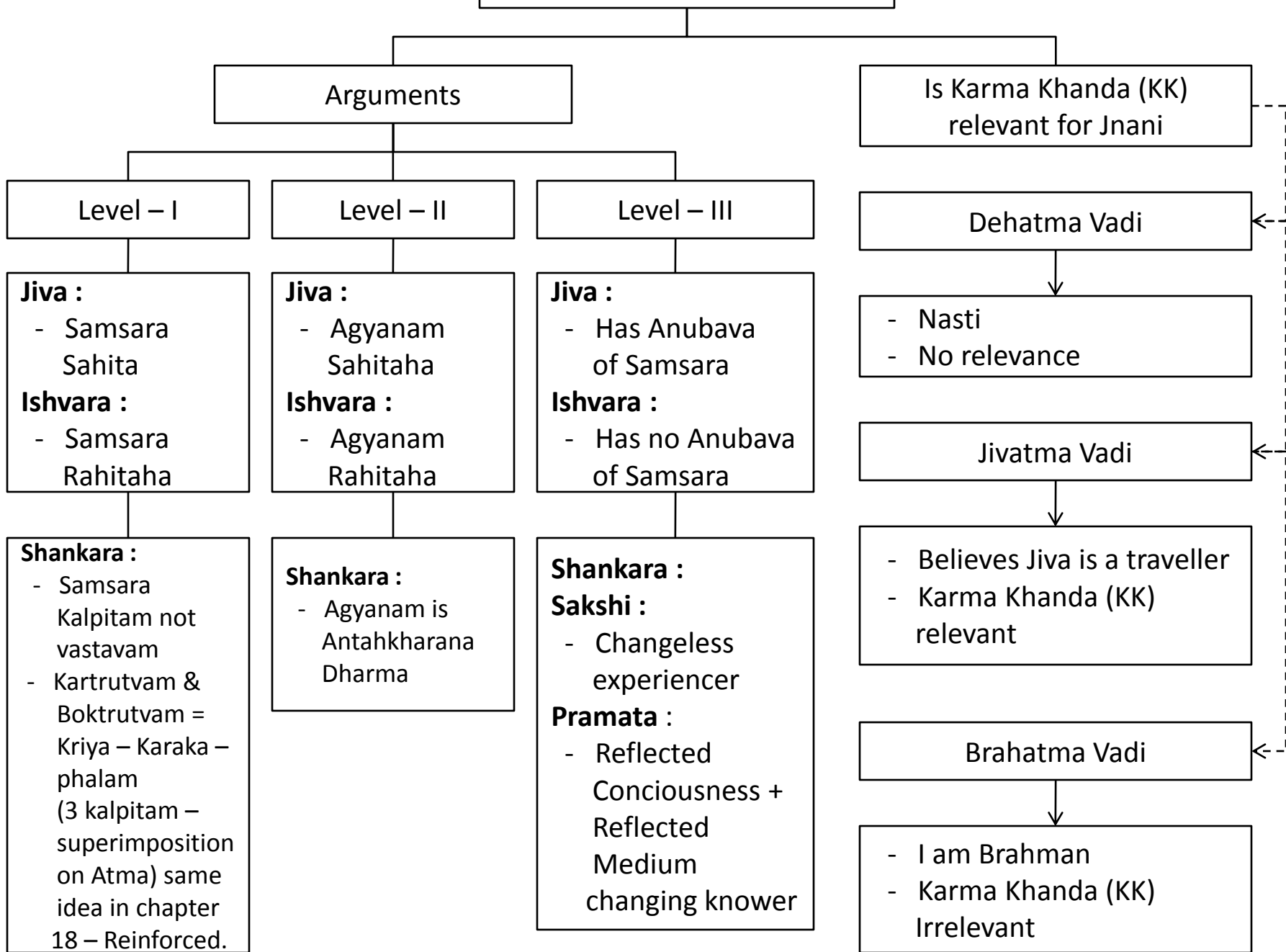
Verse 2	Verse 3	
<ul style="list-style-type: none"> <li>- Drk – Drishya</li> <li>- Kshetrajna – Kshetra</li> <li>- Subject – Object Viveka</li> </ul>	<ul style="list-style-type: none"> <li>- Mahavakya Sloka</li> <li>- Liberation Vakyam</li> </ul>	
	<b>Observer / Knower Drk</b>	<b>Observed Drishyam</b>
	Satya	Mithya
	<ul style="list-style-type: none"> <li>- Additional status to be known.</li> <li>- Statement reveals oneness of Jivatma + Paramatma.</li> </ul>	

- Aikyam means oneness not Union.

Union	Vedanta – Oneness
<ul style="list-style-type: none"> <li>- 2 things come together</li> </ul>	<ul style="list-style-type: none"> <li>- Advaitam</li> <li>- One entity – water 2 words – Wave / Ocean</li> <li>- One Brahman – Sakshi 2 words Jivatma / Paramatma</li> </ul>



# Shankara Bashyam Summary



## ARGUMENTS

### (I) 1<sup>st</sup> Level of Argument :

- Jivatma = Samsara Sahitaha
- Paramatma = Samsara Rahitaha
- How One-ness possible?

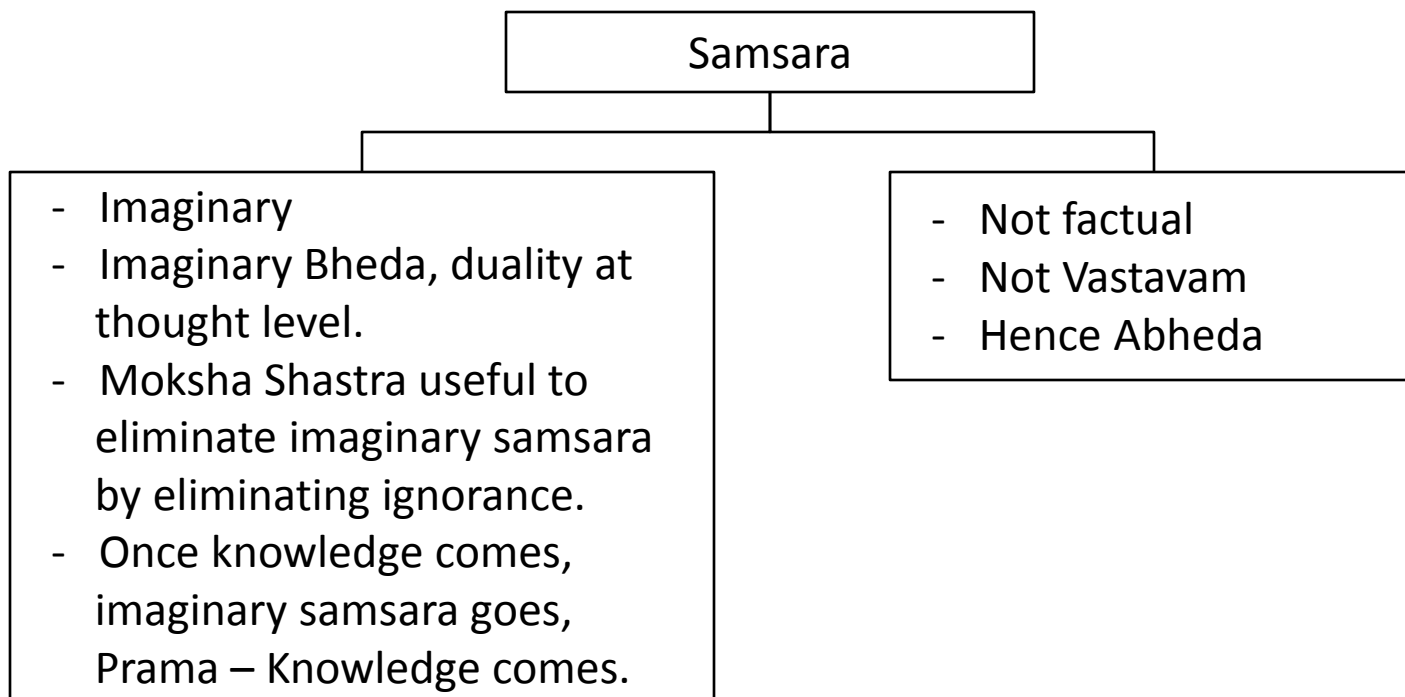
### Purva Pakshi - Bheda Vadi :

- If oneness accepted Jiva is Samsara Rahitaha.
- Moksa Shastram redundant.

### Shankara – Abheda Vadi (Siddhantin) :

#### a) Defensive Argument :

- Samsara is Kalpitham – Superimposition, Adhyastham, Mithya. Not factual – not Vastavam.
- Cause of Samsara is Agyanam – ignorance of Svarupa.
- Jnanam only means of Moksha, liberation from Adhyastha Samsara.
- Whatever is caused by ignorance is unreal.



### **Purva Pakshi - Bheda Vadi :**

- Why to eliminate imaginary Samsara if not factual.

### **Shankara – Abheda Vadi (Siddhantin) :**

- Because imaginary samsara appears factual for ignorant.
- From Agyanis angle samsara factual.
- Shastra gives Jnanam to eliminate imaginary samsara from shastric Angle and factual from ignorant angle.

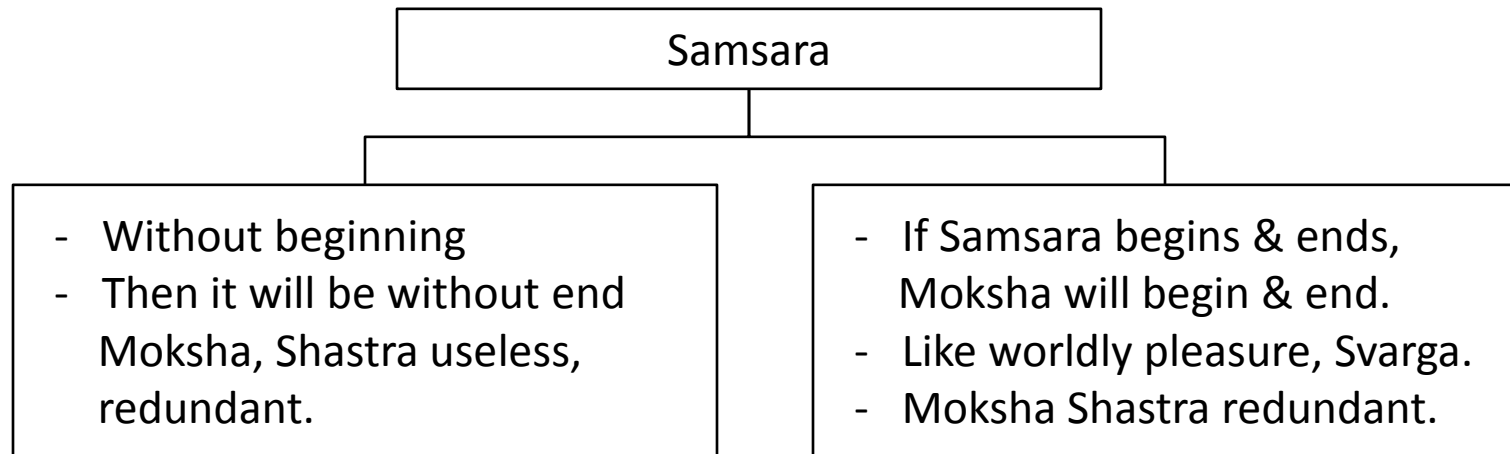
### **b) Offensive Argument :**

- Assume Jiva & Paramatma are factually different.

Jiva	Paramatma
Has real samsara	Has no samsara

### Question :

- Is real samsara of Jiva with beginning or without beginning?



### Conclusion :

- Because samsara is superimposed, imaginary, with shastric knowledge, ignorance ends and real nature of Jiva revealed.

## (II) 2<sup>nd</sup> Level of Argument :

### Purva Pakshi :

- Accepts samsara is imaginary for Jiva.
- Paramatma has no samsara.

### Purva Pakshi - Bheda Vadi :

#### Question :

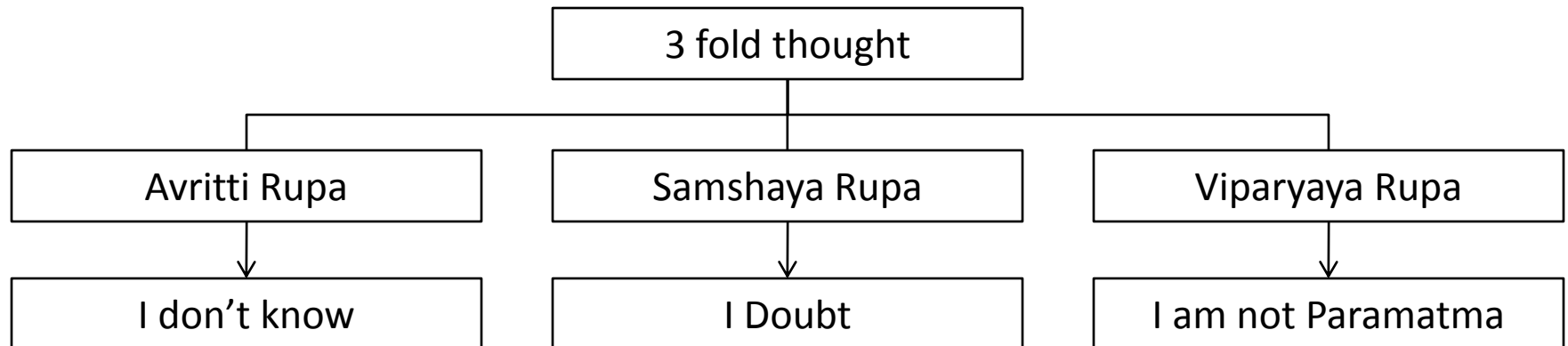
- How imaginary samsara came?
- Jiva is Agyana Sahitaha (with ignorance).
- Paramatma is Agyana Rahitaha (without ignorance).
- How wise and ignorant equal?

### Shankara – Abheda Vadi (Siddhantin) :

- Ignorance does not belong to Jiva.

### Definition of Agyanam :

- Trividha Vritti Rupa Agyanam.



- Ignorance is localised in the intellect (Antahkaranam).
- Atma has no ignorance.

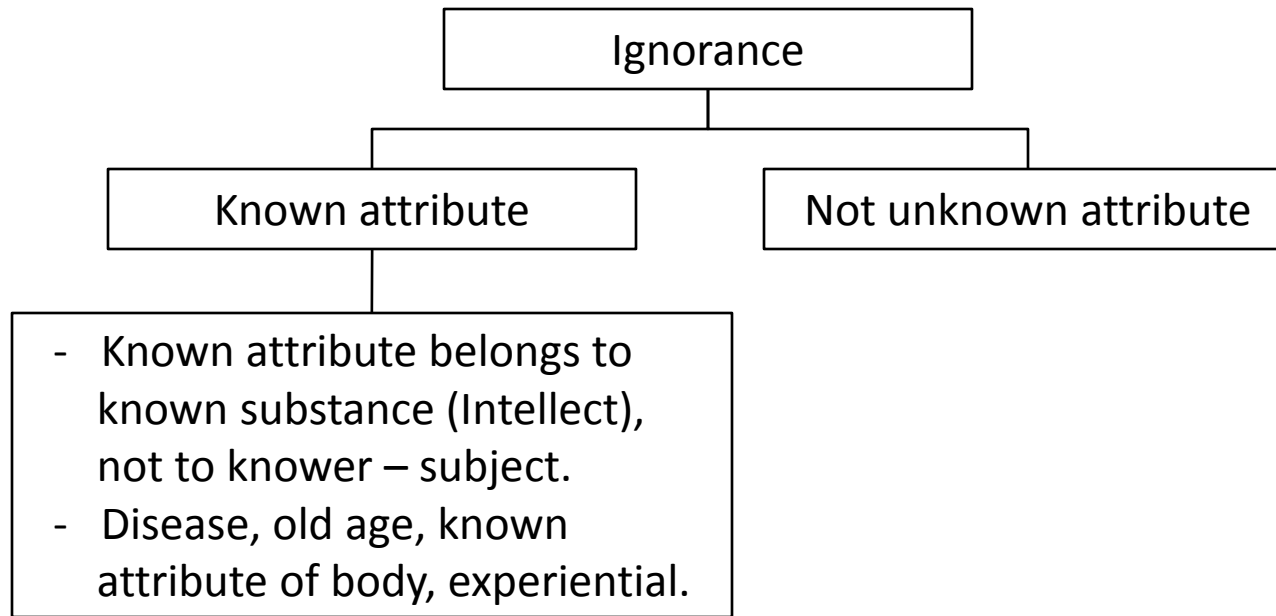
## 2 Reasons :

a) Dosha – Deficiency belongs to Karanam – Instrument.

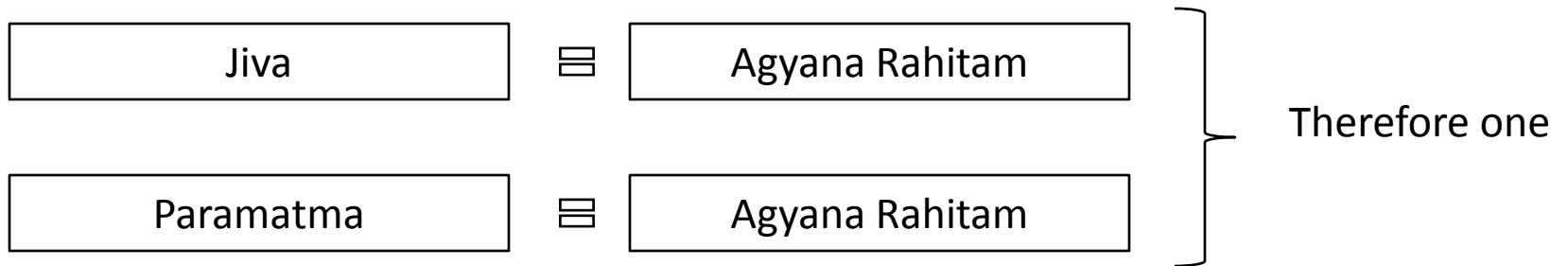
Ignorance of	Instrument
Color	Eyes
Sound	Ears
Taste	Tongue
Smell	Nose
Self (I) (with Partial knowledge)	Intellect

b) Jneya dharma – Experienced attribute.

- Ignorance can't exist independent of a substance.
- Always requires locus substance.



- Ignorance belongs to the intellect – Antahkaranam – Not to Jiva.





### (III) 3<sup>rd</sup> Level of Argument :

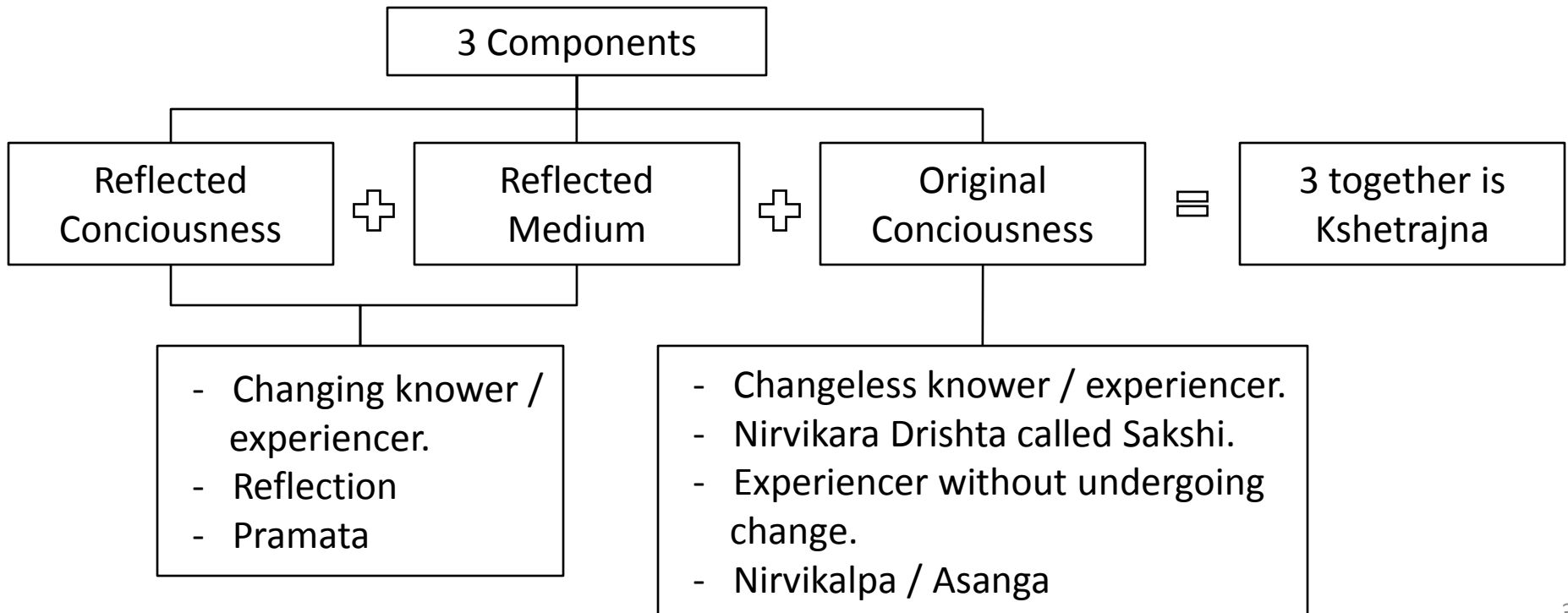
#### Purva Pakshi - Bheda Vadi :

- Jiva – Experiences pain, Samsara of Kshetram (Experiencing someone else's pain is also samsara).
- Jiva – has Anubava of Samsara.
- Paramatma – has no anubava of Samsara, how equal?

#### Shankara – Abheda Vadi (Siddhantin) :

- Here alone sakshi concept made clear.

#### Jiva :



- Experiencerhood distributed to all 3 Components. Dismantle one, none can be experiencer.
- Sakshi never contaminated by pain which belongs to Kshetram.
- Kshetrajna free from Samsara of Pramata.

### **Purva Pakshi - Bheda Vadi :**

#### **Question :**

- If Kshetrajna is Asanga, how can you call it knower at all?
- “er’ represents action. If sakshi changeless, how knower?

### **Shankara – Abheda Vadi (Siddhantin) :**

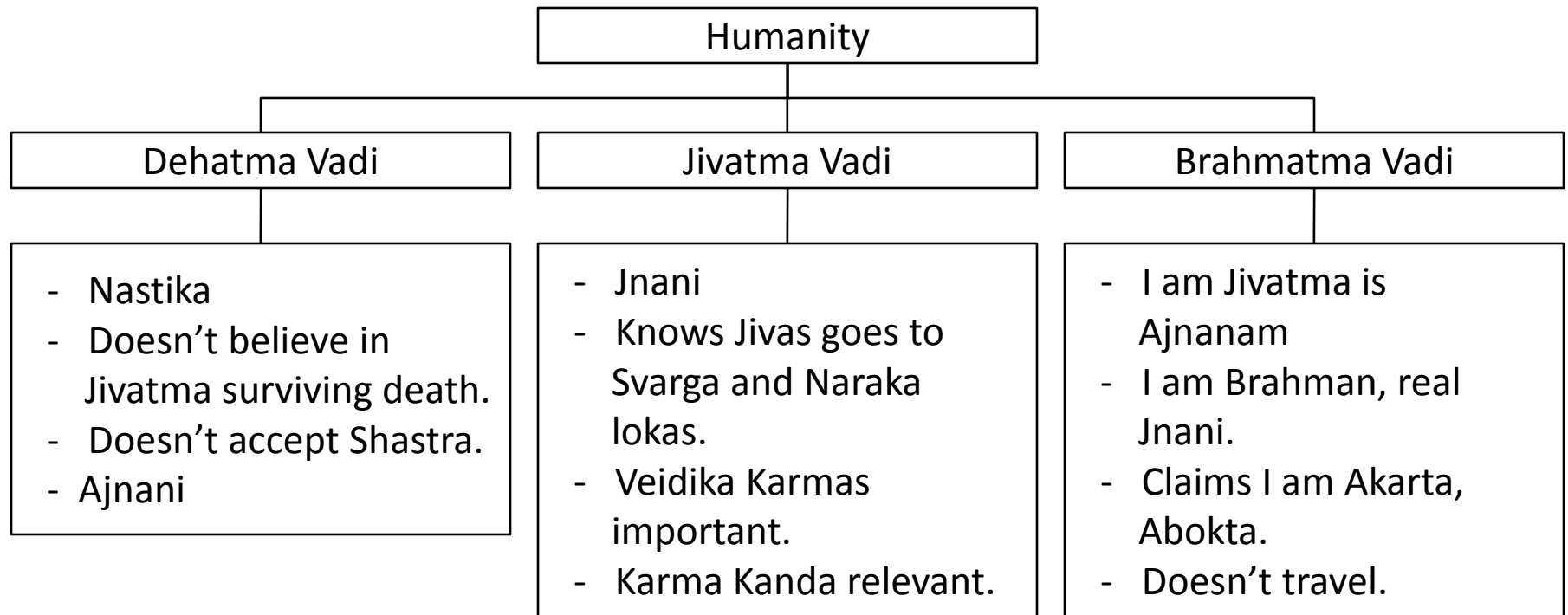
#### **Example :**

- Fire burns – does fire do action?
- It was same before burning, same after burning. Changeless burner.
- Fire remains uniformly without change, but you attribute burnerhood to fire without action.
- Fire illumines – Illuminationhood also attributed.
- Sun illumines – Illuminationhood, attributed
- Kalpita Kriya – Action imagined
- Kshetrajna – Asanga – Sakshi – Eternal – Experiences Kshetram, Samsara but makes no difference to it.

- Hence Kshetrajna and Paramatma are same.
- Therefore Kshetram cha mam vidhi.

### Side topic :

- Is Karma Kanda relevant for Jnani or not?



- Brahmatma Vadi is real Jnani, Kshetrajna, Karma Kanda not relevant for him.

## 2<sup>nd</sup> Explanation :

### Shankara Bashyam Summary : Verse 3

1. Kshetrajnam refers to Jivatma Maam – refers to Paramatma.

“Kshetram Chapi Mam Viddhi”.

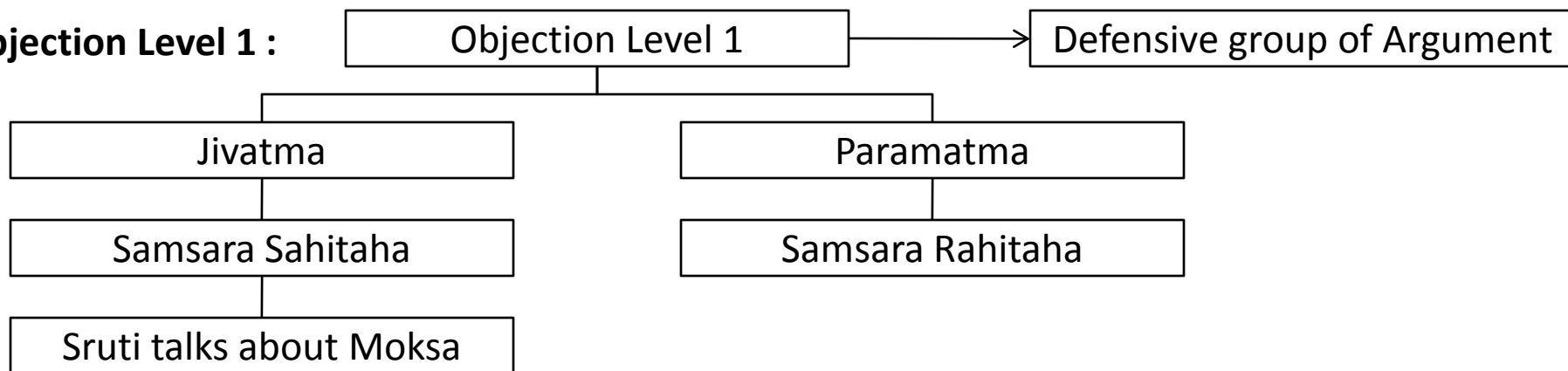
Jeevatma Paramatma Aikyam (Oneness) Viddhi (Know).

2. Purva Pakshi = Bheda Vadi.

Accepts only Jivatma Paramatma Bheda.

### 3 Levels of Objections

#### Objection Level 1 :



#### Answer :

1. Jnanam means of liberation cause of Samsara = Ajnanam.

Samsara has to be Kalpitham, Adhyastham, caused by ignorance and false, unreal Kalpitha Bheda is there. No factual Samsara.

2. Factually Abheda.

3. Moksha Shastra useful to eliminate Kalpitha Samsara + Kalpitha Bheda.

#### 4. Why should Jiva eliminate Kalpitha Samsara? It is only imaginary?

**Answer :**

- It is imaginary for Jnani and fact for Ajnani. Shastra gives Jnanam to eliminate Samsara and claim my Sakshi Nature. It is imaginary, Kalpitham only from Shastric Angle.

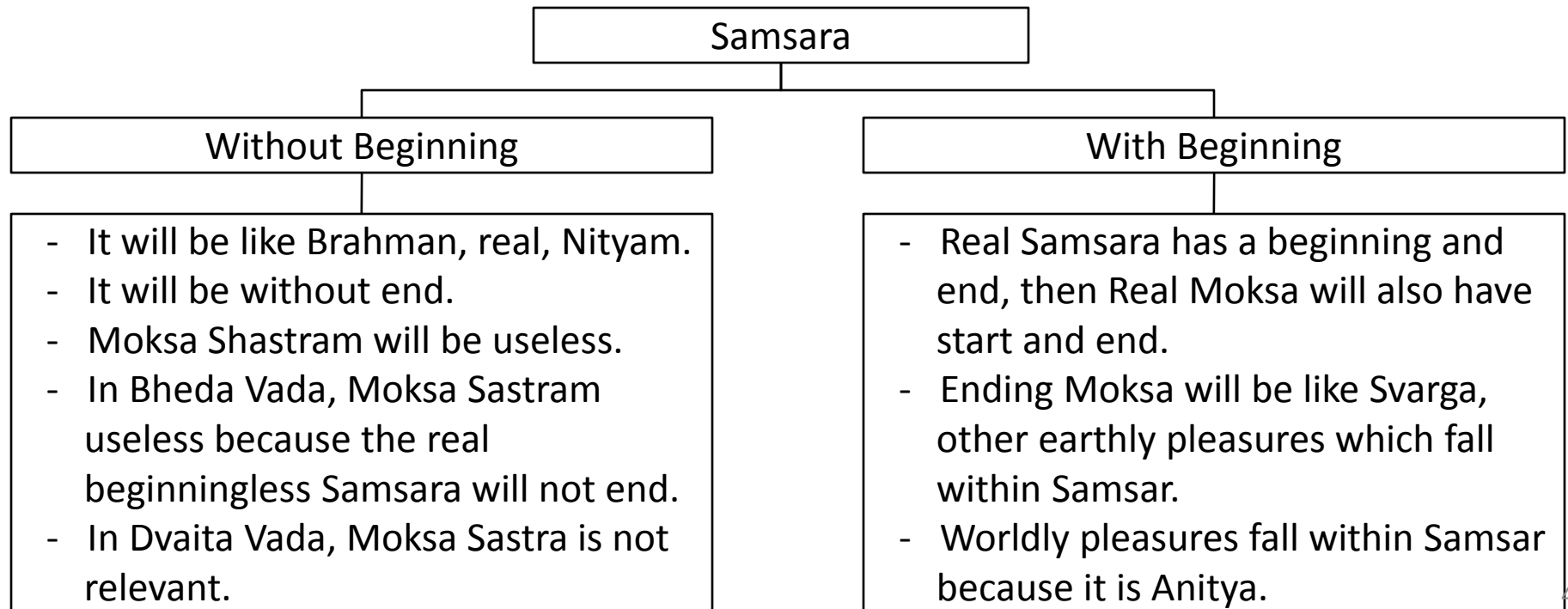
**Offensive group of Argument :**

**Shankara :**

- If Bheda Vadi is correct. Jivatma and Paramatma are really different. Factual Bheda is there. Jiva has real factual Samsara and Paramatma has no Samsara.

**Shankara Question :**

- Is real Samsara Anaadi or Sa-aadhi? Beginningless or with Beginning.



## Shankara :

- In your Matam, Moksa will never be possible. Moksa Sastram redundant for Dvaitin.
- **You should not Accept :**
  - “Real Samsara”
  - **Accept** : Kalpitha, Imaginary Samsara and imaginary duality.
  - Then Moksa possible.

## Objection Level 2 :

- I accept Tushyat Durjanam Nyaya. I accept Samsara is Kalpitham.
- This Imaginary Samsara is for Jivatma Paramatma. Does not have Samsara.

## How did Imaginary Samsara come?

- From Ajnanam.
- Imaginary Samsara is caused by Ajnanam – ignorance.
- Jivatma is Ajnanam Sahita – (1<sup>st</sup> level Samsara Sahitaha) and Paramata is Ajnanam Rahitaha.

How can they be one and the same?

How can wise and ignorant be same?

## Shankara Answer in 2 Places :

### 1<sup>st</sup> Answer :

- Ajnanam does not belong to Jivatma.

### Ajnanam definition :

- Trivida Vritti Rupa Ajnanam.
- 3 fold thoughts is Ajnanam.



- Ajnanam belongs to mind instrument only Antahkaranam. Like cataract belongs to Chakshu Bahya Karanam.

Ignorance	Belongs to	Karanam
Sound	Ear	Bahya Karanam
Color	Eyes	Bahya Karanam
Brahman	Mind	Antah Karanam

- Dosha – defect belongs to mind not to Jivatma.

## 2<sup>nd</sup> Answer :

- Ajnanam is Jneya Dharma – Experienced attribute.
- An attribute is that which cannot exist independent of a subject.
- Avidya always requires locus or a substance. It is known attribute.
- Known attribute belongs to a known substance (mind) and not to a knower.

Known attribute	Belongs to	Not to
Color, form, smell, taste	Known substance – Sense organs (Body)	Knower Jivatma
Disease, old age, death	Known Body – Anatma	Knower Jivatma

## Conclusion :

- Jivatma doesn't have Ajnanam because Agyanam belongs to Anatma – mind – only.
- Jivatma is Ajnana Rahita like Paramatma – If there is a difference, it is only imaginary.
- You superimpose the ignorance of the mind in to Jivatma.
- Jivatma has imaginary Ajnanam. Therefore imaginary Bheda.

## 1<sup>st</sup> Level :

- Jivatma is Samsara Sahitaha, Paramatma is Samsara Rahitaha.

## 2nd Level :

- Jivatma is Ajnana Sahitaha, Paramatma is Ajnana Rahitaha.



### **Objection 3<sup>rd</sup> level :**

- Jivatma is Kshetrajna .
- Kshetrajna Janati iti Kshetrajna.
- Kshetrajna is the experiencer of Kshetram.
- Jivatma is Samsara Anubava Sahita Kshetrajna Paramatma is Samsara Anubava Rahita Ksetrajna. Therefore Jiva not one with Paramatma.
- Experiencing the pain of Kshetram itself is a form of pain.

### **Shankaras Reply :**

- Kshetrajna is the experiencer. Jivatma is the experiencer.
- Jivatma = Original Consciousness + Reflected Consciousness + Reflected Medium  
(3 together is experiencer)
- Experiencerhood is distributed among all the 3 components.
- If you dismantle one of them, there will be no experiencer.
- Reflected Consciousness and reflecting medium are changing experiencers.
- Original Consciousness, constituent of this group of experiencer, is an experiencer without undergoing change. It is called Nirvikar Drashta, Sakshi.
- Kshetrajna refers to Baga Tyaga Lakshana Nirvikar Drushta Rupa Sakshi.
- Sakshi is an experiencer without undergoing a change.

- Sakshi is Asangam. Therefore never contaminated by any pain that belongs to Kshetram.
- Kshetrajna is free from Samsara.
- If Sakshi is Nirvikara and Asanga, how can we call it knower? It doesn't refer to any action. How can you give knower status?

### **Example :**

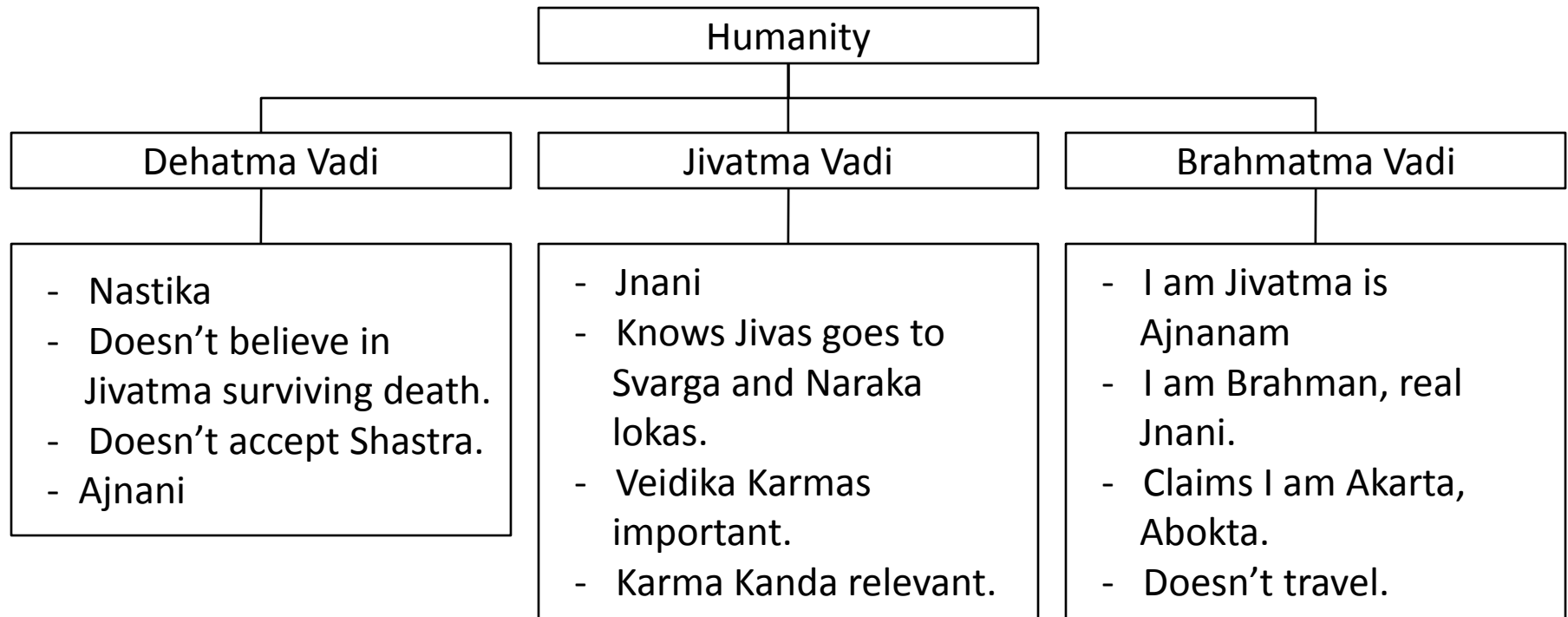
#### **a) Fire Burns :**

- Use verb burning for fire.
- Does fire do the action of Burning?
- Fire remains before burning and after burning.
- It remains uniformly without change.
- Paper in contact with fire burns.
- We attribute burner hood to fire without any action.

#### **b) Fire illumines :**

- Illuminer hood is attributed action.
- **Therefore Kshetrajna refers to :**  
“Asanga, Nirvikara, Chaitanya Rupa Sakshi”.
- It experiences “Kshetra Samsara”. It doesn't make a difference to it at all.

- Kshetrajnam chapi mam Viddhi is Mahavakyam – like Aham Brahma Asmi.
- Is Karma Kanda relevant for Jnani or not?



## CHAPTER 13 – VERSE 4

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ १३.४ ॥

What that Field is ; of what nature it is ; what are its modifications ; whence it is ;  
and also who He is ; and what His powers are – these hear from Me in brief.

## **Verse 4 : Summary of chapter (Sangrahaha)**

### **4 Topics of Kshetram : (Constituents of Kshetram)**

#### **a) Tat Kshetram yat ca :**

- What is that Kshetram (Idam Shariram)?

#### **b) Yadrk ca :**

- What is its nature, properties.

(Drishyatvam, Baktikatvam, Sagunatvam, Savikaratvam, Agema Pahitvam)

#### **c) Yadvikari :**

- What are its modifications it has?

#### **d) Yatasca Yat :**

- What does it rise from?
- What is the cause – effect?
- What are the Relationships within Kshetram itself?
- What are by products, when it changes form?

(Raaga / Dvesha, Punya / Papam)

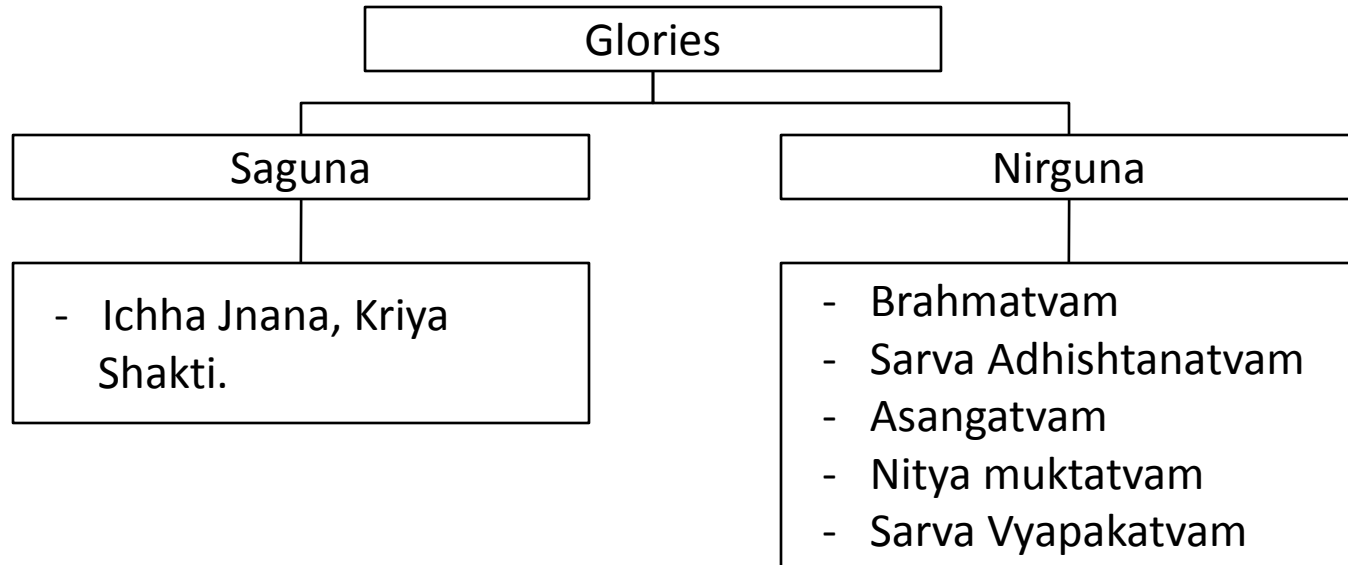
#### **e) Sa ca yah : (2 Topics of Kshetrajna)**

- Who is Kshetrajna?

Definition – Conciousness principle – Sakshi.

### f) Yat prabhavasca :

- What is the glory of Kshetrajna the Knowing principle?
- Kshetrajna is only pure Satyam, Jnanam, Anantam. It has no power to create but with Maya Upadhi becomes everything.



### g) Samasena :

- I will to tell briefly.
- Spiritual path is culmination all material sciences.

### h) Sruno :

- Listen – understanding the difference between Kshetram + Kshetrajna is difference between Moksha + Bandah.

# 12 Darsanams (Philosophies)

Nastika (Don't accept veda as pramanam)

Astika (Accept veda as Pramanam)

(1) Charuvaka

(2) Jainism

Buddhism

(3) Sountrantika

(4) Vaibashika

(5) Yogachara

(6) Madhyantika

(7) Sankhya

(9) Nyaya

(11) Purva Mimamsa

(12) Uttara Mimamsa

- Kapila muni
- Don't accept Ishvara
- Logic primary
- Accept veda secondary.
- No Ishvara

- Gautama
- Logic primary
- Don't accept Ishvara veda secondary

- Jaimini
- Veda primary
- Karma Khanda based
- Logic secondary
- Accept Ishvara

- Vyasacharya
- Vedapurva – supporting
- Logic secondary
- Jnana khanda based
- Accept veda primary
- Accept Ishvara

(8) Yoga

(10) Veiseshika

3 Popular schools

- Patanjali
- Accept veda secondary
- Logic primary

- Kaanada
- Logic primary
- Don't accept Ishvara
- Accept veda secondary

- Shariraka Mimamsa Bashyam or Nirvisesha Advaitam revealed by Shankara
- Advaita Brahman without Attributes

- Visishta Advaitam Shree Bashyam by Ramanuja Acharya

- Dvaitam Anubashyam by Madhava Acharya

# Consciousness

## Science

- Temporary product born of brain matter.
- Product of matter, hypothesis, not proved.
- Science deals with matter.
- Confuses matter & spirit.

## Vedanta

- Not cause, nor product (Karya – Karana Vilakshanam – Vivekchoodamani)
- Transcends time (time flows in cause – effect)
- Inside cause – effect is time.
- Chidabasa, reflection, product of Kshetram when mind – Reflected Medium – is born.
- One nondual Consciousness.
- Has Maya shakti, by which material world produced.
- Exists by itself.
- Maya has no independent existence. Hence nondual.

## Nyaya Veiseshika

- Consciousness product of in time.
- Jagrat / Svapna Consciousness born.
- Sushupti – Consciousness dies, becomes Jadam.

## Sankhya

- Consciousness not product of matter. It is independent of matter.
- Birthless, deathless, eternal.
- **Blunder :** For each atma, one Consciousness.
- Plurality exists in Consciousness.
- Consciousness & matter have same degree of reality.



## **Nyaya + Veiseshika (Ashta Visesha guna Atma)**

- Atma – many, each one with one Atma.
- Atma is Jadam.
- Atma is all pervading like in vedanta.
- Atma is substance, dravyam. All substances have Gunas.
- No Nirguna (Attributeless) Substance like Brahman.

### **Steps :**

1. In Jagrat Atma is chetanam.
2. Experiences pleasure and pain.
3. Has Raaga towards pleasure and Dvesha towards pain.
4. Use will (Prayathna) to Reproduce Sukham and Avoid Dukham. Will born out of Raaga, Dvesha.
5. Will and Consequent action, going towards, away, get Punya – Papam (Adrishtam).
6. Repeat Action – Get Vasanas, Samskaras.

### **8 Attributes of Atma :**

- Chaitanyam, Sukham, Dukham, Raaga, Dvesha, Prayathna, Adrishta, Vasana.
- Lord Krishna refutes Veiseshikas in Verse 7.
- Gunas belong to Kshetram, Anatma.

- Hence we can do Dhyanam....

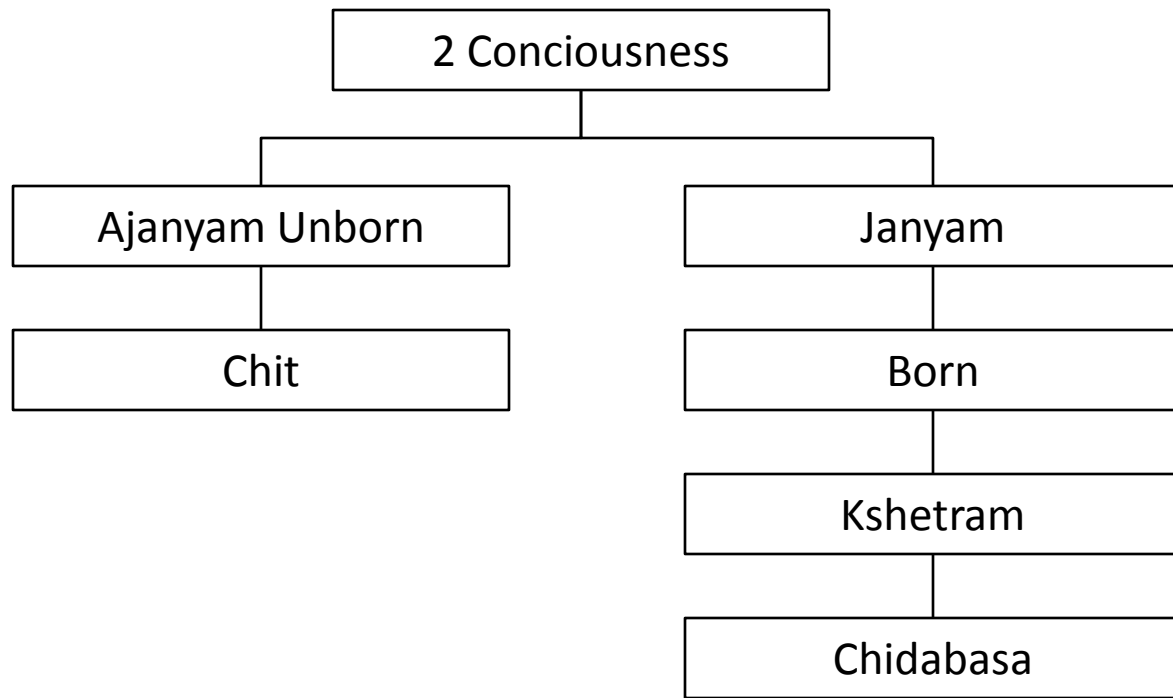
## Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||3||

- Veiseshikas confuse chidabasa as attribute of Atma.
- Special configuration I n Kshetram where subtle body (Sangata) is present gets a reflection – Chidabasa – in form of self awareness – “I thought” – “aham Vritti”.
- Chidabasa continues in next birth.



- **Brihadaranyaka Upanishd :**  
Meitreyi Brahmana Pramanam.

## CHAPTER 13 – VERSE 5

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ १३.५ ॥

Rsi-s have sung (about the “Field” and the “Knower-of-the-Field”) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision.

## Verse 5 :

- Krishna glorifies Atma Jnanam.

### a) Rsibih bahuda Gitam :

- Atma Jnanam is sung in Mantras in many ways by Rsis in 4 vedas (Chandas – metres)

### b) Vividhah – Prthak :

- Distinctly sung in many ways.
- All upanishads clearly differentiate Kshetram and Kshetrajna....

### Taittiriya Upanishad :

- Kshetram = 5 Elements
- Kshetrajna = Satyam, Jnanam, Anantam Brahma.

Kshetrajna	Kshetram
Atma	Anatma
Cause	Effect
Satyam	Mithya

### c) Brahma Sutra padaih hetumat :

- Upanishad gives nature of Brahman and method of reasoning.

## Chandogyo Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो  
लोकः क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येतांश्च सत्यान्  
कामाँस्तेषाँ सर्वेषु लोकेष्वकामचारो भवत्यथ य  
इहात्मानमनुविद्य ब्रजन्त्येतांश्च सत्यान् कामाँस्तेषाँ सर्वेषु  
लोकेषु कामचारो भवति ६

*Tadyatheha karmajito lokah ksiyata evamevamutra punyajito  
lokah ksiyate tadya ihatmanamananuvidya vrajantyetamsca satyan  
kamamstesam sarvesu lokesva-kamacaro bhavatyatha ya  
ihatmanamanuvidya var-jantyetamsca satyankamamstesam sarvesu  
lokesu kamacaro bhavati. [6]*

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

Brahman / Substance	World / Form
Satyam	Mithya
Gold	Ornament
Clay	Pot
Iron	Nail cutter

- Result of action is finite, perishable.
- How one gains knowledge?
- **Gandhara Example :**

Blind folded by Dacoits – Passer unties and gives directions to reach home (Moksha).

#### **d) Viniscitaih :**

- Without doubt vedas talk about nature of Kshetram and Kshetrajna.
- Truth + logical reasoning is acceptable.
- What is Ksetram?

Verse 6 + 7

- Advaitam alone indicates 4 points.
- Consciousness – Not matter
  - Not part, product, property, of matter.
- **Sankhya :**

Matter and Consciousness same degree of reality.

Consciousness is plural.

#### **Upanishads :**

##### **Step 1 :**

- Brahman – Karanam – Cause

## **Step 2 :**

- Brahman is essence of Karyam.
- Karanam is in + through Karyam.
- Brahman is Antaryami – All pervading.

## **Step 3 :**

- Karanam is Atma – you.
- When reasoning comes, knowledge converted into conviction.
- Teaching glorified in Verse 5.



## CHAPTER 13 – VERSE 6

महामूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti),  
the ten senses and the one (the mind) and the five objects-of-the-senses....

## Verse 6 :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।  
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ ७.५ ॥

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld. [Chapter 7 – Verse 5]

Kshetram – 8 fold prakrti –  
Idam Shariram

5 Subtle elements

Ahankara

Buddhi

Avyakta

- Avyakta prakrti undergoes modification to become Mahabuta, Sukshma Sthula Prapancha.
- Sankhya, Yoga, Nyaya, Veiseshikas accept independent existence of Prakrti (Svatantram).
- Vedanta accepts only dependent existence of Prakrti (Paratantram).
- We ask for Isvara – anugraha within the sristi because of this maya shakti of isvara.
- Individual is also not different from Brahman – when one does not know, he thinks himself as created, then Isvara comes into picture.

## **a) Suksma Mahabutam :**

- ***Subtle Elements :***

- Cause of gross elements.
- Not undergone process of Pancikaranam – Indriya Agochara.

## **Sthula Mahabutamas :**

- ***Gross Elements :***

- Indriya gochara.
- Objects of sense organs.

## **b) Ahankara :**

- Samashti Ahamkara – Hiranyagarbha.
- Aham Pratyaya lakshana at cosmic sense.
- I – Sense of Ishvara.

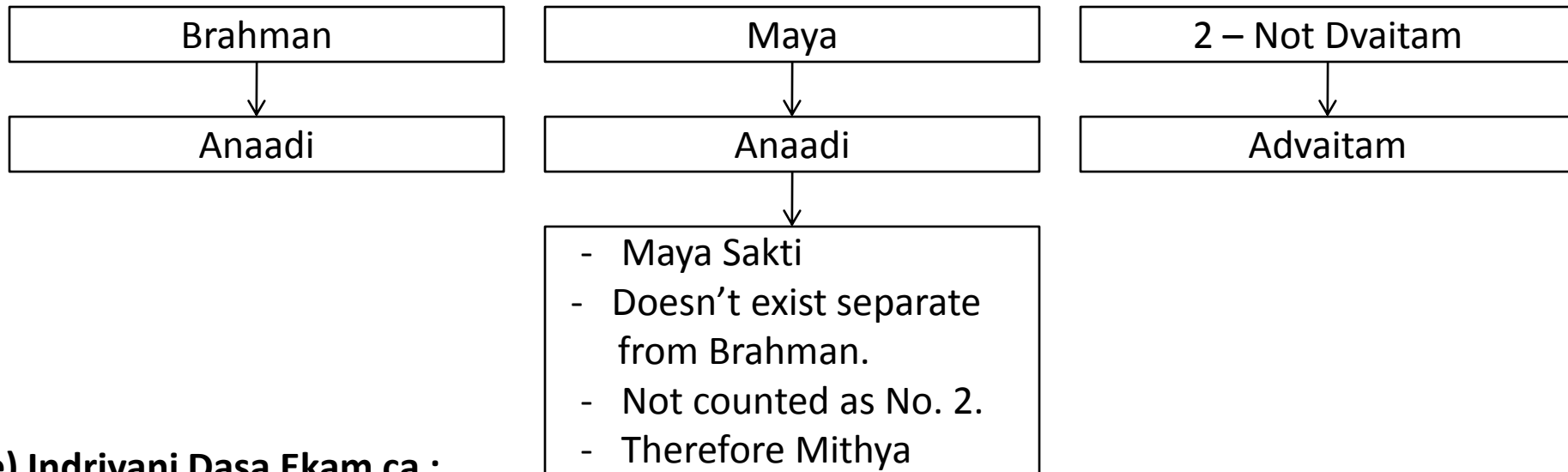
## **c) Samasti Buddhi – Mahat – tattva.**

### **Why we wakeup?**

- To enjoy Karma Phalas of the day.
- Buddhi – is upadhi of Isvara which has the total knowledge, mahat – tattva.
- Only with this knowledge, Param Brahma becomes Hiranyagarbha.

#### d) Avyakta :

- Karanam of mahat – tattva, unmanifest.
- Sarvasya karanam.
- It is Isvara sakti, maya of vedantin and Mula Prakrti of Sankhyas. It is total Vasanas of all human put together. Impression left in mental equipment after concious enjoyment of the world. Determines pattern of subsequent perceptions and feeling.
- Avyaktam / Mula Prakrti / Maya / Original cause.
- Anaadi – never a product, always cause.



#### e) Indriyani Dasa Ekam ca :

- Once Antahkarana is there, 5 Jnanenindriyas and 5 Karmaindriyas and mind comes.
- Mind is an instrument and without mind 10 Indriyas can't function.
- Sthula butas – 5 sense objects, indriya Gocharas come – sun, moon, stars, Galaxies. Udahrtam – stated briefly.

- What is knowledge and means of knowledge?
- Jnanam is value and attitude which helps you gain the knowledge that Kshetrajna is Isvara, the cause of creation, Jagat – Karanam Brahma.

### Srishti Process : Taittiriya Upanishad

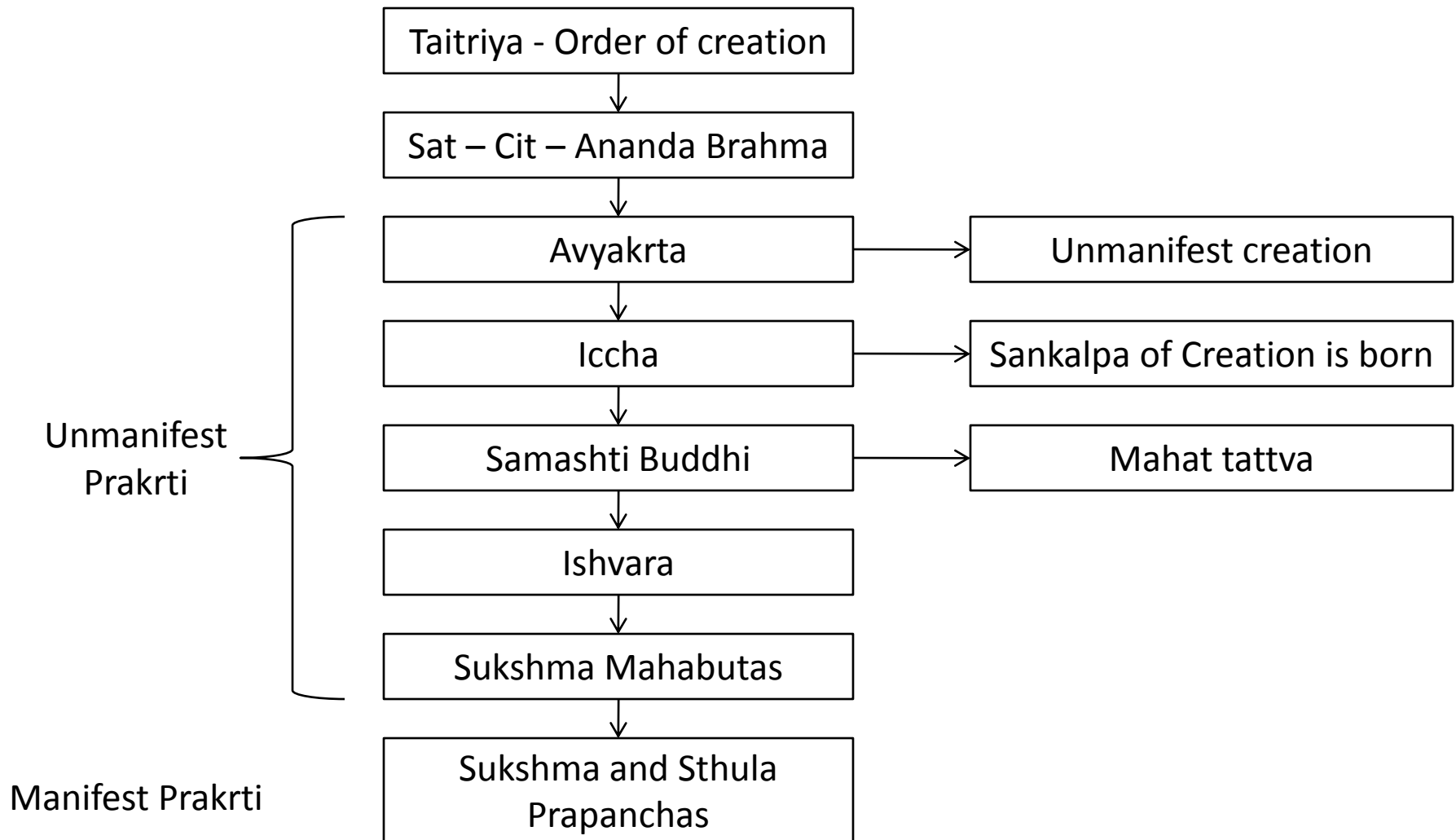
असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।  
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।

*asannea sa bhavati, asadbrahmeti veda cet,  
asti brahmeti cedveda, santamenam tato viduriti,  
tasyaisa eva sarira atma yah purvasya [1]*

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (Anandamaya Kosa), the Self is the essence. [II – VI – 1]

- **Sankalpa :**
  - “Sokamayata bhausyam prajayeya”.
  - Let me become many.
- **So tapo tapyata :**
  - Brought to his attention all knowledge.
- Satapastaptva idam sarvam asrjata... created all this.
- Before creation everything was unmanifest avyakta.
- Isvara woke up from his Nirvikalpa – Avastha – sleep – in which creation was unmanifest.

- Purusha / Atma = Karya Karana Vilakshanam.
- Beyond Cause – effect
- Beyond Prakrti & Vikriti.



## Vivekchoodamani :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः  
सदसदिदमशेषं भासयन्निर्विशेषः ।  
विलसति परमात्मा जाग्रदादिष्ववस्था-  
स्वहममिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

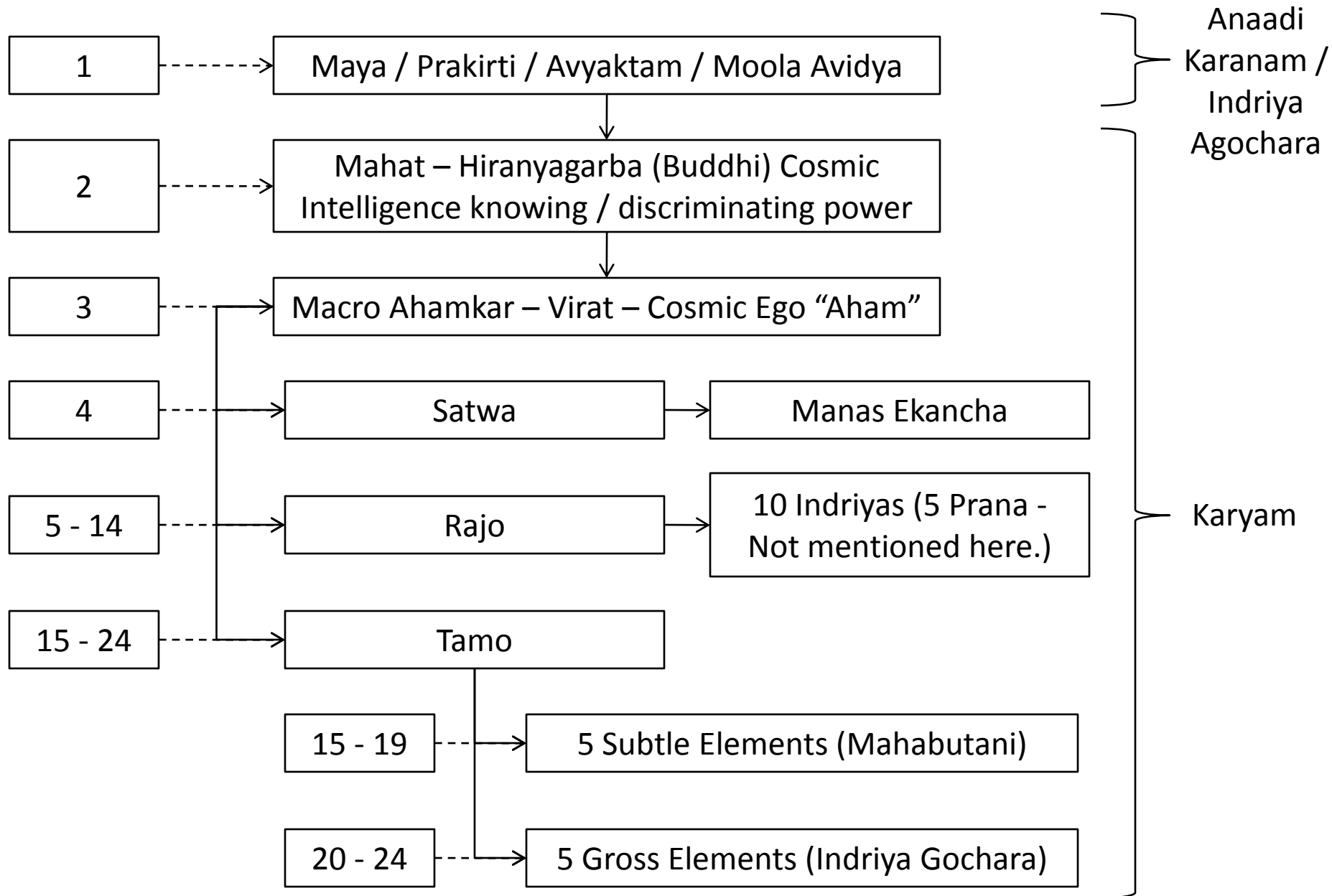
*prakrtivikṛtibhinnah śuddhabodhasvabhāvaḥ  
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |  
vilasati paramātmā jāgradādiṣvavasthā-  
svahamamiti sāṅsātsāṅsirūpeṇa buddheḥ || 135||*

Different from primordial nature (*prakriti*) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. (Verse 135)

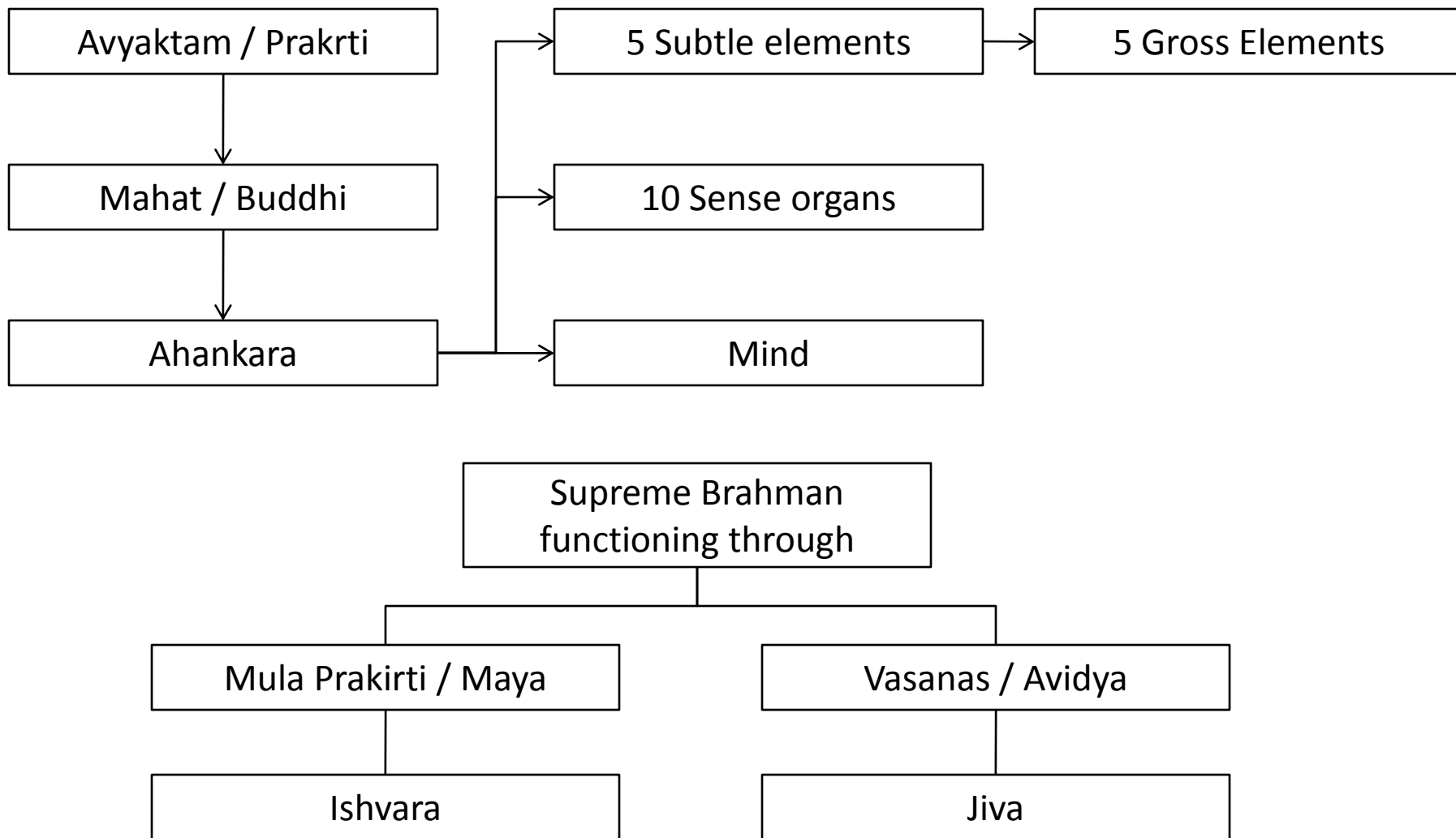
- In Pralayam, Avyaktam alone will be there. (23 Tattvams Absent)
- Experience requires triputi.

## Model sleep :

- During sleep – No Triputi. Therefore called Layam.
- Dissolution = Pralayam – Maha Sushupti.

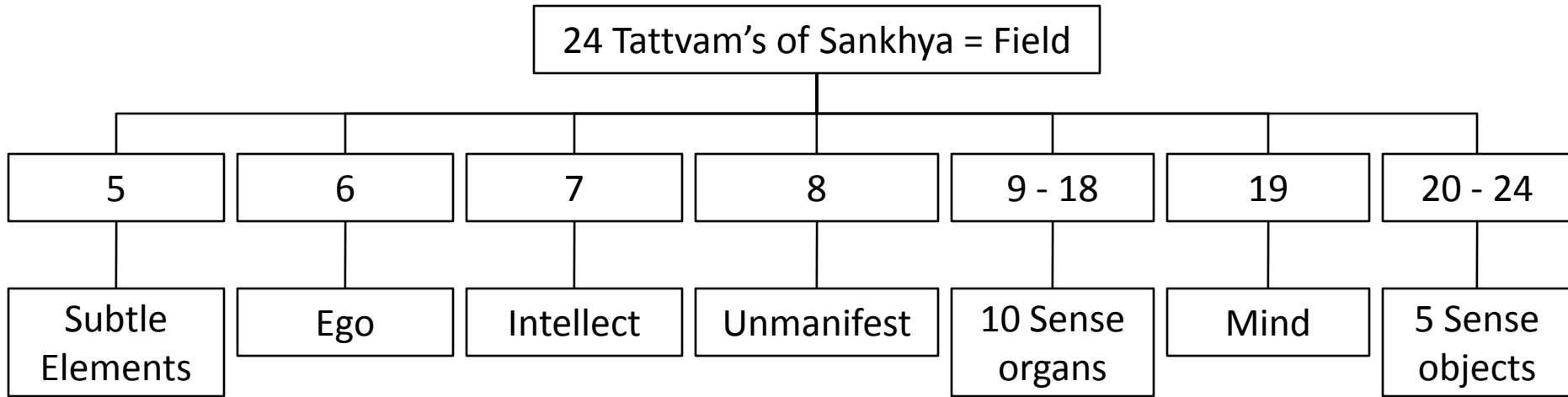






- Unmanifest is unseen cause, total vasanas which manifests as seen world of objects, things, beings.

## Conclusion :



Kshetram	Kshetrajna
<ul style="list-style-type: none"><li>- Knowable</li></ul>	<ul style="list-style-type: none"><li>- Knowing principle</li></ul>
<ul style="list-style-type: none"><li>- World of objects, emotions, thoughts.</li></ul>	<ul style="list-style-type: none"><li>- Subject of Prasthana Trayam.</li><li>- Seeming knower.</li><li>- Liberates person.</li></ul>

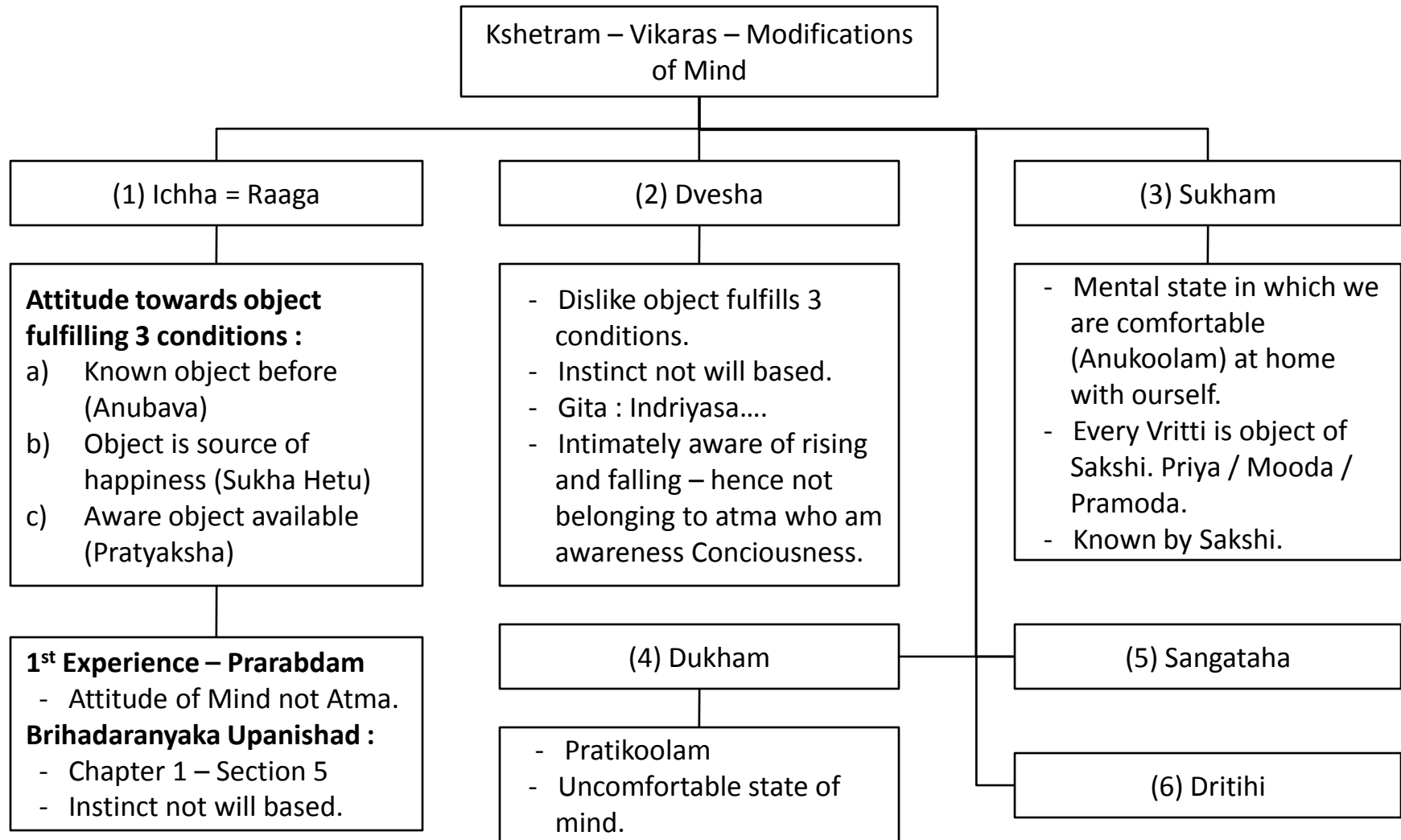
## CHAPTER 13 – VERSE 7

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

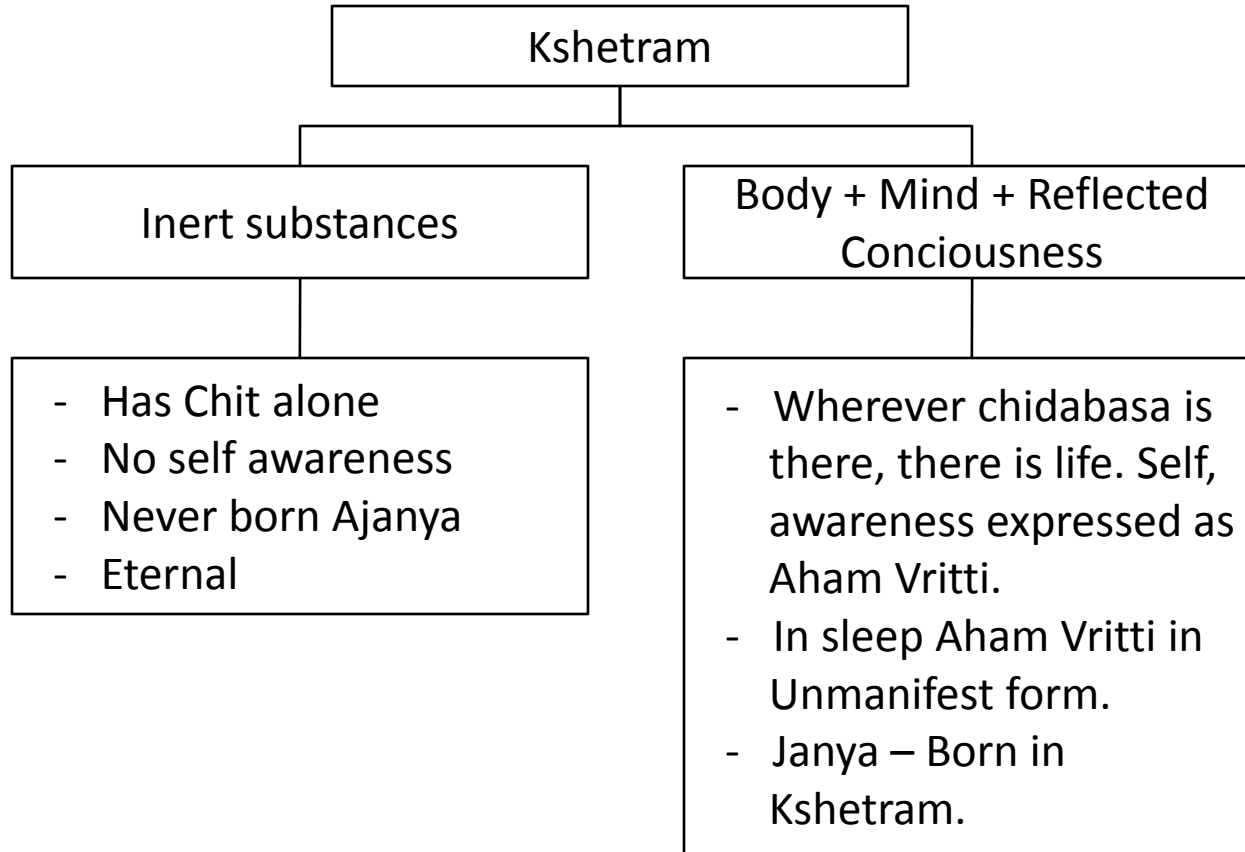
Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications.

## Verse 7 :

- Krishna refutes Nyaya Vaiseshikas.
- Who believe attributes belong to Kshetrajna (Consciousness).
- Chaitanyam, Sukham, Dukham, Raaga, Dvesha, Prayathna – will, Adrishta – Punya – Papam, Vasana..... Belongs to Kshetram not Kshetrajna.



- When Kshetram forms a particular configuration, Assemblage, life is possible.



- Meitreiyi Brahmanam – 2<sup>nd</sup> Chapter – 4<sup>th</sup> Section.

**Gita :**

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।  
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Try to avoid slavery of instinct based Raaga Dvesha by using will.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

- When sense organs filtered – Mind friend.
- When sense organs not filtered – Mind enemy.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।  
इन्द्रियाणीन्द्रियार्थेऽभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २.५८ ॥

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- Why all attributes belong to Kshetram?
- Raaga Dvesha belongs to mind.

### a) Anvaya Vyatireka :

- Experiential / inferential logic in Atma Bodha (Anuvidyatvat).

### b) Known attributes here (Jneyatvat).

### Sangataha :

- Body – mind complex combination a product of 5 elements.
- Sukshma shariram with Jnana Indriyas survives and travels. Can't experience without sthula shariram.

- Body + Indriyam, unique power in creation.
- Pratibimba chaitanyam only in sthula – sukshma combination.
- Chidabasa expresses as self awareness – “Ahamkara Vritti comes”.
- Possible only in sharira trayam and is called “Chetanam”.
- Rises like redness in ball exposed to fire.
- Aham Vritti in manifest form or Unmanifest form.
- Chetanam is integral part of Kshetram.
- When mind resolves, Chidabasa resolve.
- Anityam – (Meitreyi Brahmanam).

### **Dritihi : Will (effort in Tarqa)**

- Faculty by which body and sense organs are incapable of getting up and moving held in some activity.
- Chapter 18 – Satva / Rajas / Tamas – Drithi – known, kshetram.
- Anger, fear, other emotions are attitudes of mind. All Antahkarana Dharma fields of experience – experiencer is Kshetrajna.

## CHAPTER 13 – VERSE 8

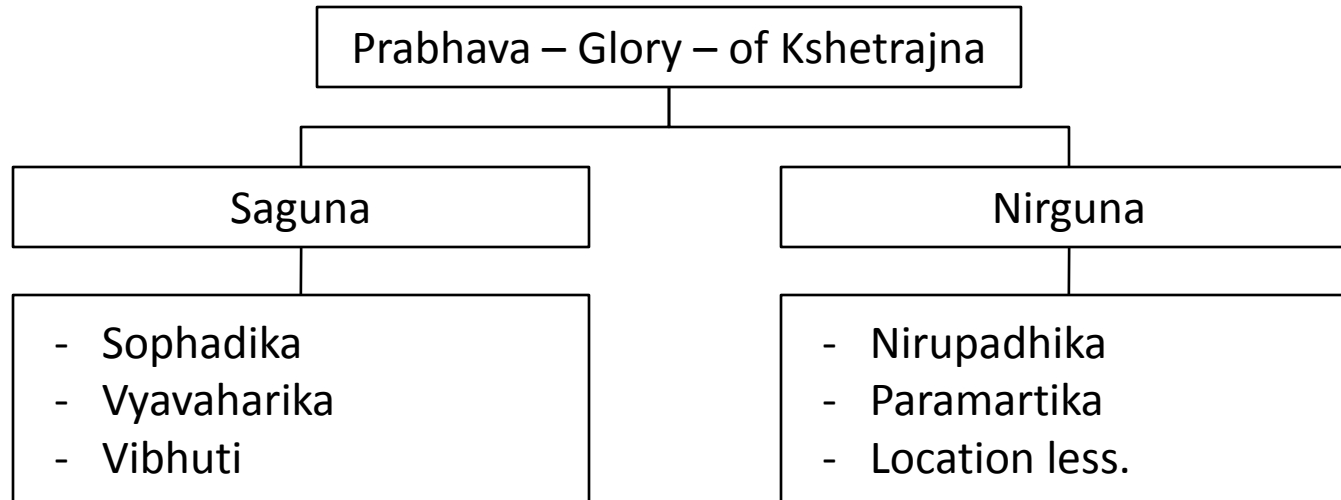
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control....



## Verse 8 – 12 : Introduction

- Kshetrajna – Jneyam – neither being or nonbeing, knower, thing to be known when a set of 20 attributes are present in the mind.
- Moksha obtained when glory of Kshetrajna known.



- Kshetrajna Taken up in verse 13.
- 5 Verses – 20 qualities – indicates the mental and emotional attributes, pre-requisites to experience the infinite self.

### 1) Amanitvam (Humility) :

- Absence of self praise, self glory. Self esteem makes one's virtues known to others and one demands respect from others. Nourishes Dehatma Abhimana.
- Others respect ones virtues, if they have value for them.

- I demand recognition because of low self image, not successful.
- I must respect myself, I am Atma – Sat – Chit Ananda and everything else is inferior. Potentials given to my Kshetra part by lord.
- It has limited powers, Jnana – Iccha – Kriya sakti.
- Once I respect my body, sense, and mind I do not demand respect – all glories belong to Ishvara.
- Each one has his or her own Kshetra to express himself or herself but the form of expression is different and perfect.

## **2) Adambhitva : (Modesty)**

- Absence of pretentiousness, Ostentatiousness.
- Dambha – declaring ones glories, greatness, that one does not have.
- Demanding respect without qualification.
- Pretence presents as non acceptance of myself.
- Ahamkara Pradhana... publishing ones own achievements.
- Mamakara Pradhana..... Charities done.

## **3) Ahimsa :**

- Not hurting by our intentions and feelings.
- Mind must be sensitive to understand others pains.
- Live and enjoy others living.

- Helps you see the fullness with respect to others and sympathise.
- No double standard - Nobody should hurt me.
  - I can hurt others.

#### 4) Ksanti :

- Avoidance of Impulsive actions.
- Forgiveness – capacity to suffer long without being upset.
- Remaining unchanged when you are wronged by another.
- Vikriya – Impulse to react.
  - Mental modifications.
- Reaction occurs because of intolerance or internalisation.
- You internalise others behaviour.
- You are responsible for only your own emotions and actions.
- Ksanti is openness to accommodate other person.
- **Example** : Father accepting baby's kick.... (not after 15 years!!).
- With Ksanti can get other values easily – Amanitva, Adambitva, Ahimsa.
- Person doesn't make Judgement about others or ownself.
- I am responsible for all my emotions and actions and others responsible for their emotions. Antidote to change behaviour pattern is value structure.
- Only medicine for Anger.

## 5) Arjavam :

- Uprightness.
- Straight forwardness, Transparency, Avoidance of double personality.
- Uprightness comes to him who Harmonises, Aligns thought word and deed and who is intent on right conduct.
- “RJU” – means straight.
- My actions must be consistent with my words and thoughts.
- Then there is freedom from conflict within myself which is called Vakratva, crookedness.
- One aspect of Arjava is satya, speaking truth.
- I expect others to be truthful to me and I reciprocate.

## 6) Acharyaopasana :

- Service to the teacher, means to build sraddha.
- Not merely physical but mental and intellectual identity with teachers pure heart and intellect. Acharya – Svayam Charati and Anyah Acharyati, one who himself understands and makes others understand and follow.
- Words should come from a person who sees what he talks. Then alone do they convey the meaning with such clarity that both the person and words disappear, the meaning alone remains.
- While reading you are a Karta which is to be subdued.

- While sruti – Pramana is under operation, you are not the Karta or even the listener.
- It operates like eyes. There is only the Pramana and object. Without will or sense of individuality.
- When listening, Ahankara is under check. Body, sense organs, mind don't feel “ I am Atma”.
- Pramana operates to negate reality of Ahankara.
- If Ahankara is operating, we understand only what we already know.
- Vedanta reveals a Vastu not subject to negation. It talks about limitless, Consciousness which can't be improved upon.
- To keep Ahankara suspended, you need Sraddha.
- The whole teaching is meant to falsify the Ahankara through the discovery of its own true nature – Svarupa.
- Distance between me and moksha is Asraddha.

## **7) Saucha :**

- Inner and outer purity. Malam is Raaga, Dvesha.
- Mind is also used constantly and is subject to Saucha like external clothes.
- What you don't like to have : Anger, greed, selfishness, hatefulness, jealousy, dishonesty, miserliness.

- Inner Sauca obtained by prayer and Pratipaksa Bavana (Bring opposite emotion, Initiate the opposite to remove habit).
- Antahkaranam is instrument for Sravanam, Mananam, Ninidhyasanam. Must be kept clean from impurities.

### **External Sauca :**

- External environment can be controlled and must be in order to bring order in the mind.
- In Garage – can't meditate.
- Temple inspires. Place inspires.
- Must feel like doing something Reflective in clean Surroundings.

## **8) Sthairya – Steadfastness – Commitment : (Drithi – perseverance – will power)**

### **(i) Commitment to pursuit of Moksa.**

- Discerned human problem and determined that is what he needs. Sanyasa is only this determination.

### **(ii) Commitment to one's own duties.**

- Karma Yoga → Proper action – Commitment to Dharma.  
→ Our attitude to Karma Phala – Ishvara Prasada.
- Karma is to neutralise Raaga Dvesa, steadiness makes my life into Yoga.
- Now and then ask “Where Am I going.”

## 9) Atma Nigrahaha :

- Mastery over Body – Mind Complex.
- Restraining Body – Mind complex with filtered Raaga – Dvesha in all activity.
- Self control, mastery, management.

### Kalidasa :

- Idam Sariram adyam dharma Sadhanam.
- This body is first a means for Dharma.
- Tamas – Procrastination, slothfulness Natural .
- Pursuit of Moksa which requires inner leisure is against the natural pursuit of the body, mind and senses.
- Following track of wise – Sanmarga, enquiry into Sat Vastu is Atma Nigrahaha.
- **Cause of Raag Dvesha :**  
Purva Janma Vasanas, Instincts, Svabava, Upbringing.
- Raaga – Dvesha comes in form of thoughts and converted to words, actions.

CHAPTER 13 – VERSE 9

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain.....



## **Verse 9 :**

### **10) Indriyarthesu Vairagyam :**

- Dispassion towards sense objects, objective attitude, not with likes + dislikes.
- Viraga – Mind from which longing for object is gone.
- Vairagya – State of mind.

### **Sobhanadhyasa :**

- Superimposition of a value upon a thing which it does not have.

### **Example :**

- Spend money to get power, thinking it will solve all problems.
- Your own erroneous projections, expectations disappoint you.
- As you remove the projections, there is increasing Vairagya.
- Vairagya not aversion to object.
- Shows you have no value for it.
- Vairagya is objectivity that arises from proper enquiry and evaluation of priorities.
- Vairagya is established by removal of all projections, Sobhanadhyasa.
- Vairagya complete only with Jnanam. With Anatma world there is always self – non acceptance.

## **11) Anahankara :**

- Absence of self importance, pride, at thought level. (Amanitvam – Expressing pride at verbal level).
- Ahankara is sense of I, me, mine.
- Presenting oneself in the reflection of glory is pride.
- Born out of ignorance of the fact that everything you have is given to you to develop the potential to know your intrinsic nature.
- Lack of thinking alone makes a person proud.
- All glory belongs to Bagawan.
- Self glorification of Atma... Mei eva sakalam.. Virtue.
- Self glorification of Body / Mind Complex – Asuri Sampat.

## **12) Janma – Mrityu – Jara :**

- Seeing limitations of life.
- In all these there is Dukham.
- Seeing these, seeker is conscious of the pain in his present stage of existence and gets the urge to possess the Divine field of perfection.
- When attachment, see dosha (old age). When aversion, see Guna Anudarshanam (body temple).

## CHAPTER 13 – VERSE 10

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

**Non-attachment ; non-identification of Self with son, wife, home and the rest ;  
and constant even-mindedness on the attainment of the desirable and the  
undesirable.....**

## **Verse 10 :**

### **13) Asakti : Absence of ownership**

- Asakti – means non attachment.
- Body, Mind, Senses are possessions for one who is independent of the Body.
- One cannot totally avoid a sense of ownership. We have only temporary possession of anything not ownership in the relative world.
- I am only managing trustee of Body, Mind, Intellect – which has been given to me.
- Minds sticking to various objects of the world with extreme liking for them is called attachment.
- Mental contacts with the world outside provide the breeding centre for all sorrows in life.

### **14) Anabhisvangah Putra – Dara – Grihadisu :**

- Obsession towards Son, Wife, House and so on...
- Abisvangaha – is excessive attachment, emotional dependence.
- Love, care and affection are fine.
- Mine should not be identified as 'Me'.

Care	Attachment
- Gives no pain	- Gives Pain
- No emotional dependence	- Emotional dependence - Total identification with object or person (Individual's identity lost)

- Feeling intense pain of others.
- Prarabdas different for lifes journey.

### 15) Nityam – Samacittatvam : Constant equanimity

- Sameness of mind in the gain of desirable and undesirable.
- Minds response to Karma Phala is equanimous.
- Chitta – mind is cheerful or sorrowful.
- Reacting mind is not available for learning.
- Minds composure required in all situations by Prasada Buddhi.
- How to channel newly discovered energy?

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते॥ २.४८ ॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure.  
“Evenness of mind is called Yoga”. [Chapter 2 – Verse 48]

CHAPTER 13 – VERSE 11

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Unswerving devotion unto Me by the Yoga of non-separation, resorting to  
solitary places, distaste for the society of men.....

## **Verse 11 :**

### **16) Mayi Ananya – Yogena Bhakti Avyabhicarini :**

- Unswerving devotion to me.
- Unflinching devotion to Ishvara who is the cause of everything and who resolves everything back unto him.
- Lord is the refuge and end of my pursuit.
- Yoga of non-otherness is Ananya Bhakti.

### **17) Vivikta – Desa sevitvam :**

- Preference for a secluded place.
- One who has a tendency to a quiet place and his state of mind is called Vivikta desasevitva.
- It is a disposition to enjoy a contemplative life.

### **18) Aratih Janasamsadi :**

- Absence of craving for social interaction.
- Avoiding company of people who are disturbance to your pursuit and who can confuse you.
- These attitudes and values make Antah karana Mature and knowledge possible.
- What are the real means for Moksa?

## CHAPTER 13 – VERSE 12

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance.”



## Verse 12 :

Most important virtue – this is medicine, other 19 are precautions :

### 19) Adyatma Jnana – Nityatva :

- Knowledge centred on self – Atma Visaya Jnana.
- Knowledge that atma is Brahman.
- Constantly engaged in knowledge with total commitment.
- Tat Chintanam, tat Kathanam, anyonyam tat prabodham.
- Exposes to teaching, analyses understanding, shares with others.
- Tattva Jnanam is means of maturity. Knowledge is to be lived and not merely learnt. Seeker should live as self in all levels of personality as self alone is real and everywhere.
- What is Adyatma Jnanam?

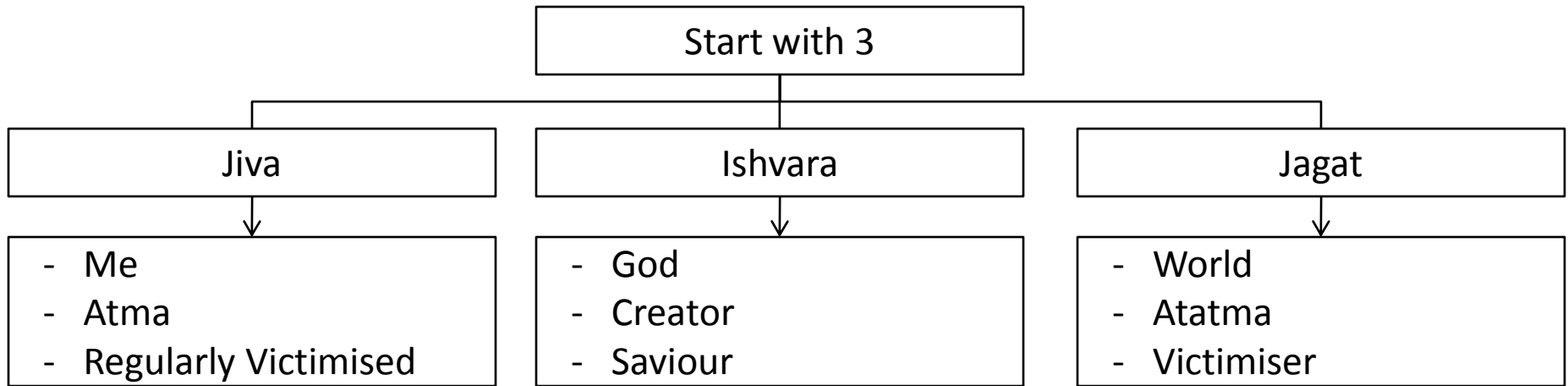
Brahma Satyam Jagan Mitya Jeevo Braheiva Na Paraha.

## Advaita Vedanta :

**slokārdhena pravakshyāmi yad-uktam granthakotibhiḥ |**  
**brahma satyam jagan-mithyā jivo brahmaiva nāparah ||**

‘In half of a *sloka* I state what has been stated by millions of texts; that is, Brahman alone is real and this **jagat** is **mithyā**, and the *jiva* is non-different from Brahman.’ From this statement, the Advaita philosophy can be divided into three distinct areas of analysis – i) Brahman is **Satyam**, ii) *Jagat* is **Mithyā** and iii) Relationship between the *jiva* and Brahman. We try below to analyse the above.

## Step 1 :



## Step 2 :

- Make Jivatma and Paramatma as one by Mahavakya vichara.

Jivatma	Paramatma
Enclosed observer Conciousness (Pot Space)	Unenclosed Conciousness (Unenclosed space)

- Both one chaitanyam, one Conciousness, one space
- Therefore we have only 2 things in the world.

Atma	Anatma
<ul style="list-style-type: none"><li>- Chaitanyam</li><li>- Observer</li><li>- Conciousness</li><li>- Jiva + Paramatma</li></ul>	<ul style="list-style-type: none"><li>- Observed</li><li>- Inert World / Jagat</li></ul>

### Step 3 :

- How to resolve Anatma into Atma.
- **Understand :**

Atma – Chaitanyam	Anatma – Jagat
<ul style="list-style-type: none"><li>- Karanam</li><li>- Gold</li><li>- Substance</li><li>- Satyam</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li><li>- Bangle</li><li>- Nama Rupa being effect Karyam</li><li>- Has no Separate existence.</li><li>- Mithya</li></ul>

- Anatma resolves into Abinnam, Abheda Atma.

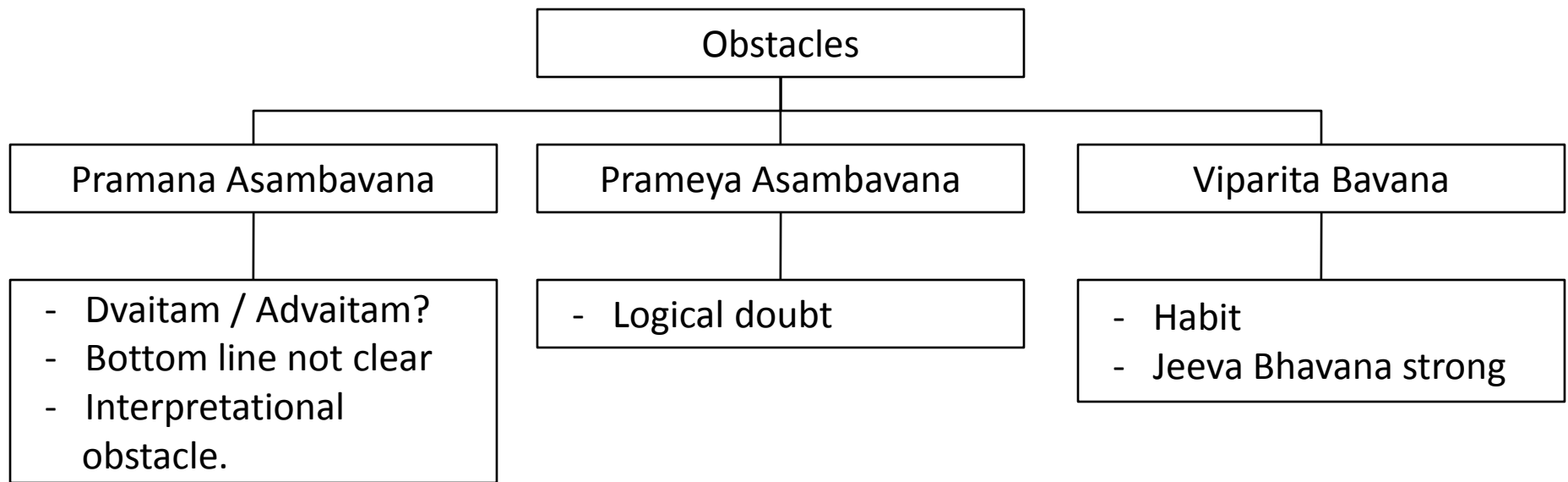
### Kaivalyao Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Dropping victimsied Bavana is freedom from Samsara.
- Viparita Jiva Bavana (Habit) does not go to claim Atma. Nitya chaitanya bavana takes time. Hence Ninidhyasanam.
- Active mental engagement required for years.



- 3 obstacles don't help me claim, I am Chaitanyam principle behind Jiva, Jagat, Ishvara.
- Growing clarity comes because of 20 virtues – (Moonlight appears brighter when sunlight recedes away completely).

## 20) Tattva – Jnana artha Darsanam :

- Commitment to self knowledge.
- Result of self knowledge is infinite freedom.
- All values culminate in self knowledge and one gains Moksha which is in the form of cessation of Samsara.
- Seeing this fact again and again is called Darsana.
- Most important Sadhana where there is constant dwelling on the value of pursuit.
- All these values are means of Jnanam.

## **What is Ajnanam?**

- Ajnanam yad ato nyatha - Values and attitudes opposed to these are called Ajnanam.

## **Opposites :**

- Manitva Dambhitva, Himsa (Hurting), Aksanti, Anarjava (No integrity), Asthairyam (Pursuits of likes & dislikes).
- Desire to know Atma rises only in a mind with such values.
- These values are the aids – to use the Sastra Pramana.

## CHAPTER 13 – VERSE 13

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।  
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

### **Verse 13 :**

- What is to be known – Jneya? Brahman.

#### **a) Jneya :**

- What is to be known is Brahman.

#### **b) Amrtam Asnute :**

- Knowing brahman, one gains deathlessness and freedom from cycle of birth and death.
- One who dies is born but the one who is eternal the atma will not die.
- Jneya is beyond scope of time, eternal.
- Atma happens to be eternal and knowing that, you discover that you are eternal.
- How Atma is eternal, free from death, Amrta?

#### **c) Anadimat :**

- What is to be known has no beginning.
- That Brahma is to be known as Atma.

#### **d) Sat Na Asat :**

- Brahman is neither Sat or Asat – it is myself.

Na Asat	Na Sat
<ul style="list-style-type: none"> <li>- Not non existent</li> <li>- Pot is not in hand is Asat.</li> <li>- Man's tail, or sky flower is not.</li> <li>- But it manifests as life in all bodies and the world.</li> </ul>	<ul style="list-style-type: none"> <li>- Not existent object</li> <li>- Not pot is – Sat.</li> <li>- My Hand is.</li> <li>- Not perceived, felt or thought of.</li> </ul>

- Sat and Asat are Judgements of human mind, Conciousness illumines both of them.
- It is not an object to which there is cognition :
  - Is / Is not
  - Object is / Object is not
  - Both known to me.
- Everything in creation is object that is or is not.
- The self evident Atma is not object of cognition. It is presented here as Brahman, the cause of creation.
- It is beyond the senses.
- Sruti – shabda creates the Vritti in buddhi, which removes ignorance of Atma being Brahman.
- It is the subject, revealed by Sastra.



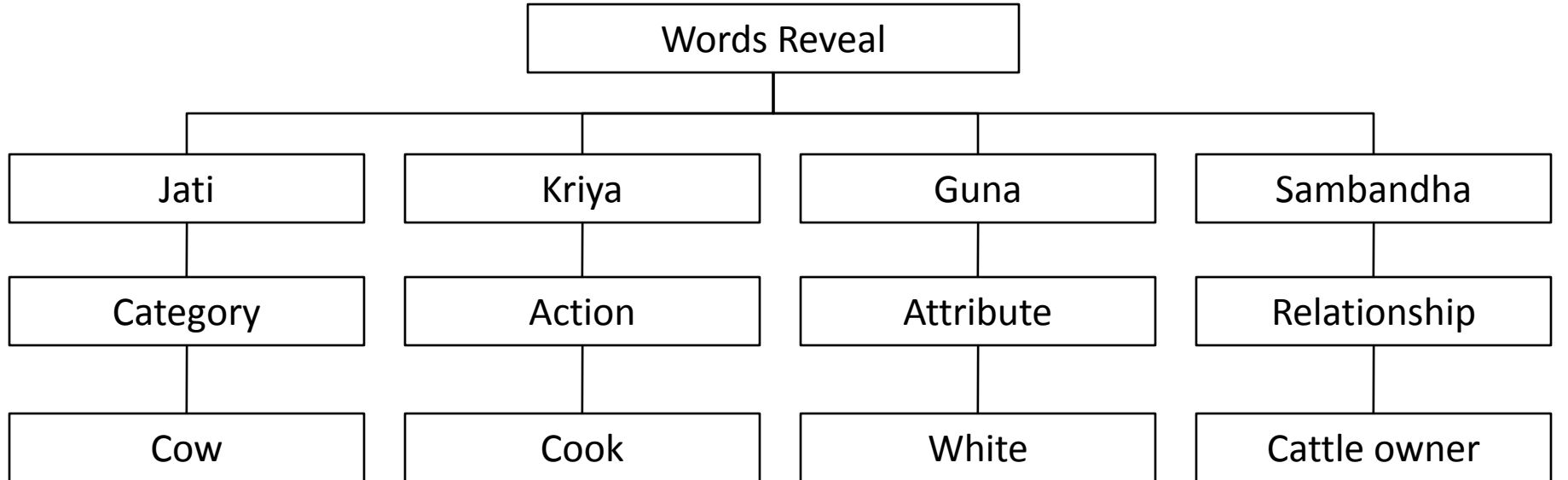
## Objection : Keno Upanishad

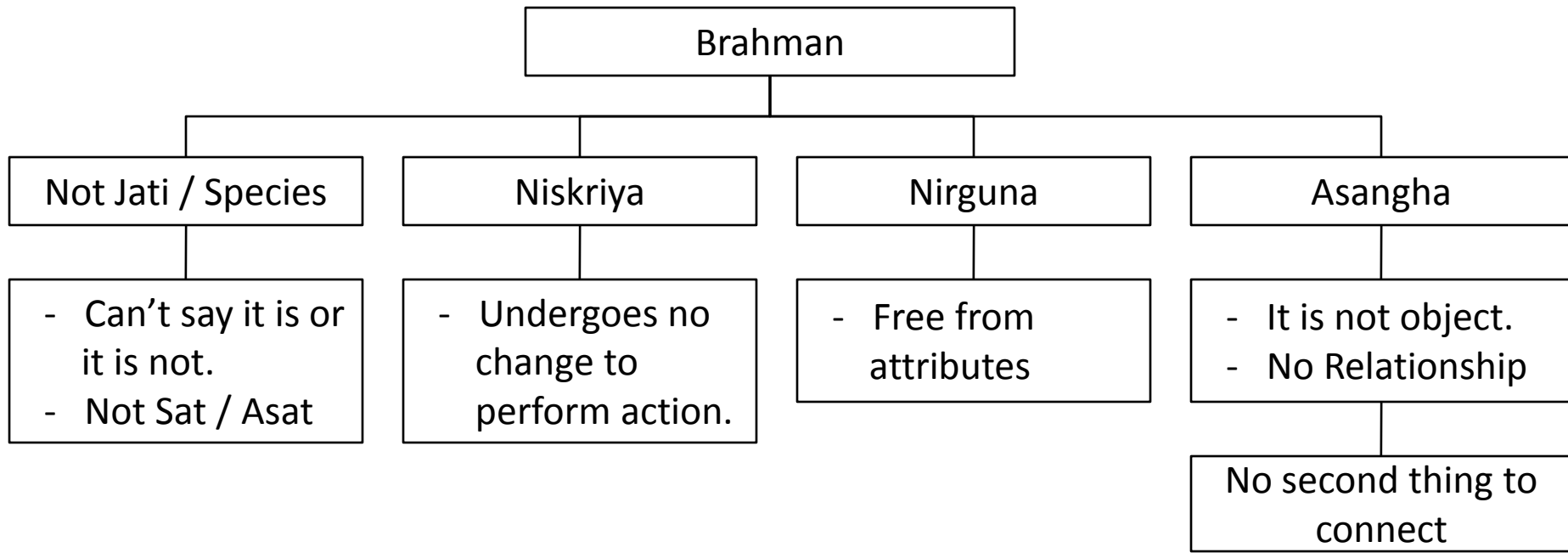
न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो  
न विद्यो न विजानीमो यथैतदनुशिष्या  
अन्यदेव तद्विदितादथो अविदितादधि  
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah  
na vidmo na vijanimo yathaitad-anusisyat  
Anyadeva tad viditad atho aviditadadhi  
Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

### Tad Vididad ato aviditad adhi :





### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।  
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ।

*yato vaco nivartante, aprapya manasa saha,  
anandam brahmano vidvan, na bibheti kadacaneti,  
tasyaisa eva sarira atma yah purvasya [1]*

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]

- When words fail mind understands emotion. Here along with words mind returns, Manasa Saha.
- Mind is nothing but Vrittis and the Vritti with which atma is known has no form, akhandakara – Vritti.
- Mind can't know Atma, can't experience Atma because mind is Atma.
- To destroy the ignorance about atma you require a simple Vritti, which goes away dispelling the ignorance.

### **Brahman :**

- Not object of words Sat as pot is.
- Is it non existent?
- To show the existence of Brahman, it is called “Causal Upadhi of all beings.”

### **e) Knowing which one attains the immortal :**

- Mortality is destiny of matter.
- Immortal spirit conditioned by matter, identified with Body / Mind / Intellect and the world, suffers the delusory sense of finitude and mortality.
- To rediscover the spiritual nature in itself and to live that glory is to end the fearful concept and experience of death and to enter into a Joyous spiritual nature.

### **f) Anadimatparam :**

- Brahman, substratum exists before time.
- From the supreme, time is born.

- Supreme consciousness is illuminator of all experiences and exists transcending all realms of experiences.
- It is the perceiving principle in all equipments.
- With reference to it everything else is an object.
- Brahman is neither being or non being.
- Describing the all pervading self conscious principle is the following stanza....

### Svetasvara Upanishad :

नैनमूर्ध्वं न तिर्यश्चं न मध्ये परिजग्रभत् ।  
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः ॥ १९ ॥

*nainam urdhvam na tiryancam na madhye parijagrabhat  
na tasya pratima asti yasya nama mahad yashah [19]*

No one can grasp him above, or across, or in the middle. There is none equal to Him whose name is great glory. [IV – 19]

## CHAPTER 13 – VERSE 14

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

**With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all.**

## Verse 14 :

- Brahman is not Asat – “Not – Non existence”.
- **Verse 14** : Superimposition (Anvaya) – Immanence
- **Verse 15** : Negation (Vyatireka) – Transcendence
- Through super imposition and negation the entire creation is proved Mithya and Brahman as the truth.

## Mithya :

- Experiencable, tangible, but has no reality of its own.

World	Brahman
<ul style="list-style-type: none"><li>- Vyavaharika Satyam</li><li>- Relative existence</li><li>- Not independently existing</li><li>- Creation is superimposition on Brahman</li></ul>	<ul style="list-style-type: none"><li>- Paramarthika – Satyam – Ultimate truth.</li><li>- Has no Beginning.</li><li>- Purna – whole.</li><li>- Limitless – Para</li><li>- Nirgunam - attributeless</li></ul>

## a) Tisthati :

- Brahman has no beginning, Anaadi. Therefore, remains without motion.
- If you analyse any object in the world, it will resolve, into Brahman, consciousness, Atma. Consciousness alone remains with Maya Upadhi, Brahman is transformed into creation.
- Brahman exists as whole Jagat, not as one of the objects in the world.

## b) Sarvam Aavritya Tishthati :

- Being without motion, remains pervading everything.
- All motions take place within that while it does not change (Kutastam).

## c) Sarvata Panipadam :

- One consciousness appears as the whole creation in the form of 5 elements that have become hands and legs. All are nothing but Param – Brahman.

## Purusha Sukhtam :

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वात्यतिष्ठद्वशाङ्गुलम् ॥१॥

Sahasra-Shiirssaa Purussah Sahasra-Akssah Sahasra-Paat |

Sa Bhuumim Vishvato Vrtva-Atya[i]-Tissthad-Dasha-Angulam ||1||

“He, the Cosmic Lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten “Inches” beyond.” [Verse 1]

- Sahasra = Sarvatah.

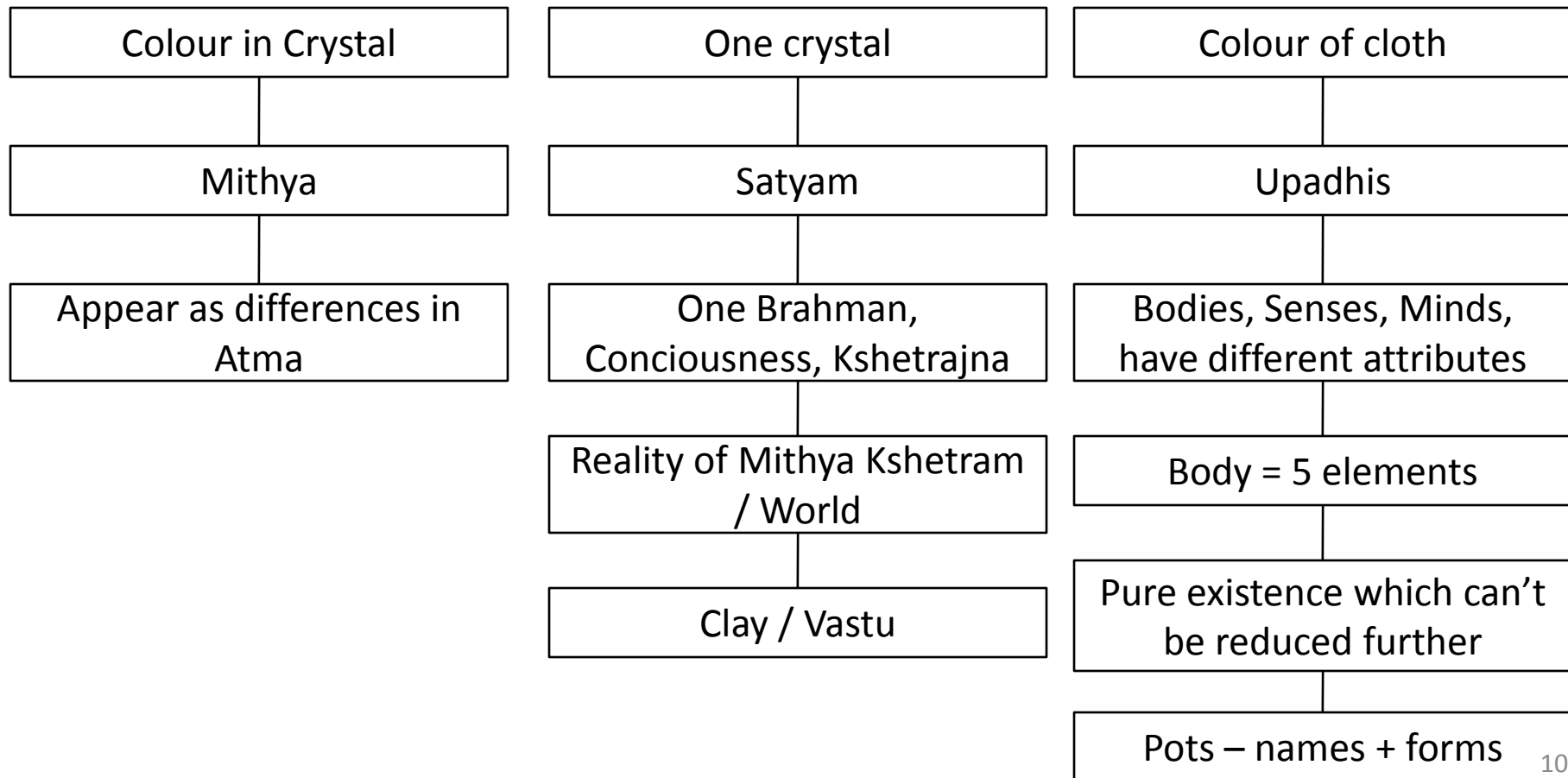
## d) Sarvato – Ksi – Siromukham, sa :

- All the heads, mouths and faces, eyes.

## e) Sarvata Srutimat loka :

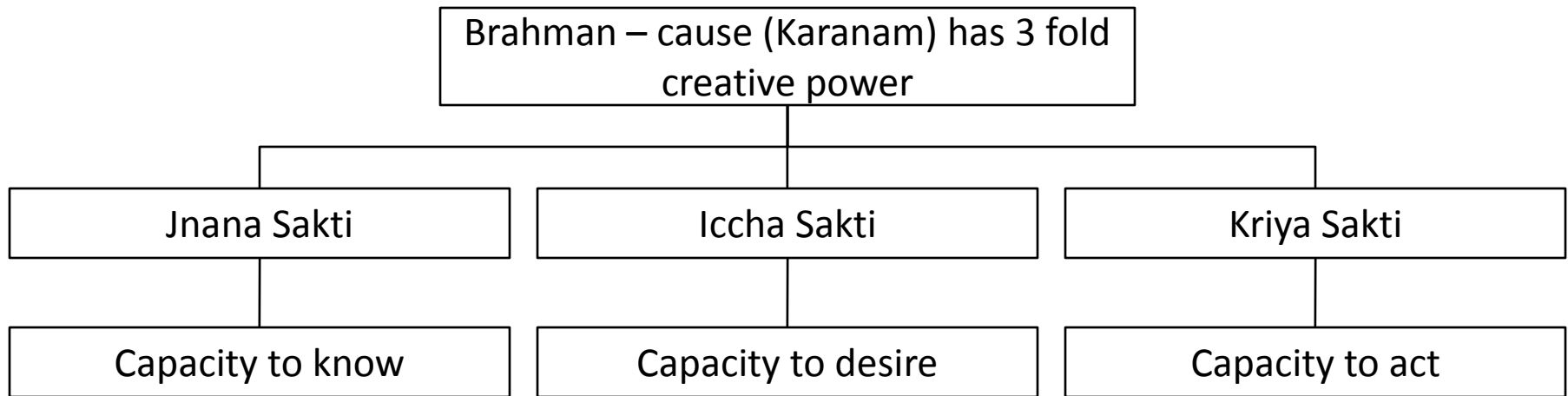
- All ears in the world.
- This reveals Brahman in Purna.

- With the Upadhi – equipment of Body / Mind / Intellect, existence of Brahman – Kshetrajna is established. By taking Hands, legs, its shown that Brahman is not inert but conciousness. Its non-existence is negated.
- Brahman alone is Satyam, everything else is Mithya.
- Because of Kshetra alone, it is called Kshetrajna.
- Know me in all Kshetras, Sarva Kshetrasu mam Viddhi, In all Kshetra there is only one Brahman and that is Satyam, everything else is Upadhi – conditioning factor.





- All hands, eyes belong to Brahman means, they can't exist separate from Brahman and at the same time they are not the intrinsic Dharma of Brahman. (Example : Dream and waking)
- Incidental Dharmas superimposed on Brahman.
- Adhyaropa – aparadabhyam Nisprapansam Prapancyate.
- By the means of superimposition, and negation, that which is free from 5 fold world is revealed.
- Hands superimposed as Brahman's qualities and then negated.
- Hands, legs are lingas for the existence of Brahman and its powers.



- They manifest in Karyam – Product. Live being is born of life. Clay pot born out of properties of clay.
- Because of 3 powers, Brahman exists as whole creation, not as one object but as live conscious Brahman.

- Lord pervades whole creation but lord is Satyam, Jnanam, Anantham Brahma and free of all the world.
- If you take away bones, skin... no body left... what remains in Satyam.

**Conclusion :**

- Supreme life principle pervades all.

## CHAPTER 13 – VERSE 15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १३.१५ ॥

Shining by the functions of all the senses, yet without the senses ; unattached, yet supporting all ; devoid of qualities, yet their experienter.....

## Verse 15 :

### a) Sarva Indriya Guna Abhasa (Adhyaropa) :

- Brahman – life principle, truth, shines in all the sense organs of action and the mind, giving them the power to see, hear, and do all the functions.

### b) Sarva indriya Vivarjitam (Apavada) :

- Brahman is free from all the sense organs and exists – independently. It is not intrinsic nature in all the sense organs. It is only incidental nature. It is only a reflection.
- Body mind complex is an Upadhi, like flower which attributes color to a crystal.
- Brahman Nirgunam appears as though Sagunam, inactive seems as though active, as though meditates, as though agitated.

## Brihardanyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सन्नभौ लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

*katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy  
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañcarati,  
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam  
atīkrāmati, mṛtyo rūpāṇi.*

Which is the Self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – 3 – 7]

- There is no possibility of connection between Satyam and Mithya but it appears as if there is a connection.

Relative Satyam	Relative Mithya	
Waker	Dream	<ul style="list-style-type: none"> <li>- Seems to be a connection.</li> <li>- Waking mind appears as Dreamer.</li> </ul>

Absolute Satyam	Relative Satyam	
Sakshi	Waker	<ul style="list-style-type: none"> <li>- Sakshi, changeless appears as waker.</li> </ul>

- Not 2 entities but one entity expressing as 2. Not duality.

Atma	Anatma
<ul style="list-style-type: none"> <li>- Non active Sakshi</li> </ul>	<ul style="list-style-type: none"> <li>- Body / Mind / Intellect – active Ahankara.</li> <li>- Indriyas do not exist without Satta – existence of Atma and do not express without Consciousness Chaitanyam of atma.</li> <li>- No ornament without Gold.</li> </ul>

- Brahman which is Atma doesn't have intrinsic activity. If that were so, you could not stop the activities and still be as in sleep. It is possible because Atma is not active.
- Satyam and Mithya explained through Adhyaropa – Apavada.

From the Standpoint of Upadhis	From the Standpoint of Svarupa
<ul style="list-style-type: none"> <li>- Atma does all activity</li> </ul>	<ul style="list-style-type: none"> <li>- Atma is free from movement.</li> <li>- Without eyes, he sees</li> <li>- Without hands and legs – Atma grasps and runs.</li> <li>- <b>Svetastaro Upanishad : Chapter 3 – Verse 19</b></li> </ul>

अपाणिपादो जवनो ग्रहीता  
 पश्यत्यचक्षुः स शृणोत्यकर्णः ।  
 स वेत्ति वेद्यं न च तस्यास्ति वेत्ता  
 तमाहुर्ग्र्यं पुरुषं महान्तम् ॥ १९ ॥

*apanipado javano grahita  
 pasyaty acaksuh sa srnoty akarnah  
 sa veti vedyam na ca tasyasti vetta tam  
 ahur agryam purusam mahantam [19]*

Without hands and feet He goes fast and grasps; without eyes He sees; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. They say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

### c) Asaktam Sarvabhrt ca eva :

- Brahman is unattached but sustains everything.
- Brahman is free from all indriyas, unattached, totally detached.
- Atma is not connected to mind, senses, and therefore not connected to the world through the mind.
- It is free from attachment – askta.
- Sarvam bibarati, Sarvabhrt ca – eva it sustains everything even though detached.

- Satya Rope – Sustains Mithya snake similarly, Brahman sustains and it is Adhithana, basis for entire creation.
- First “IS” established in anything and everything else “is” object of cognition depending upon that existence.
- The truth while functioning through the sense organs looks as though it possesses them.
- It has itself none of these faculties.

### Example :

- Electricity functioning through bulb but looks as though it is light.

### Detached Yet upholding all :

### Kaivalyo Upanishad :

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।  
अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakārṇaḥ ।  
aham vijānāmi viviktarūpo na cāsti vettā mama citsadā'ham ॥ 21 ॥

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

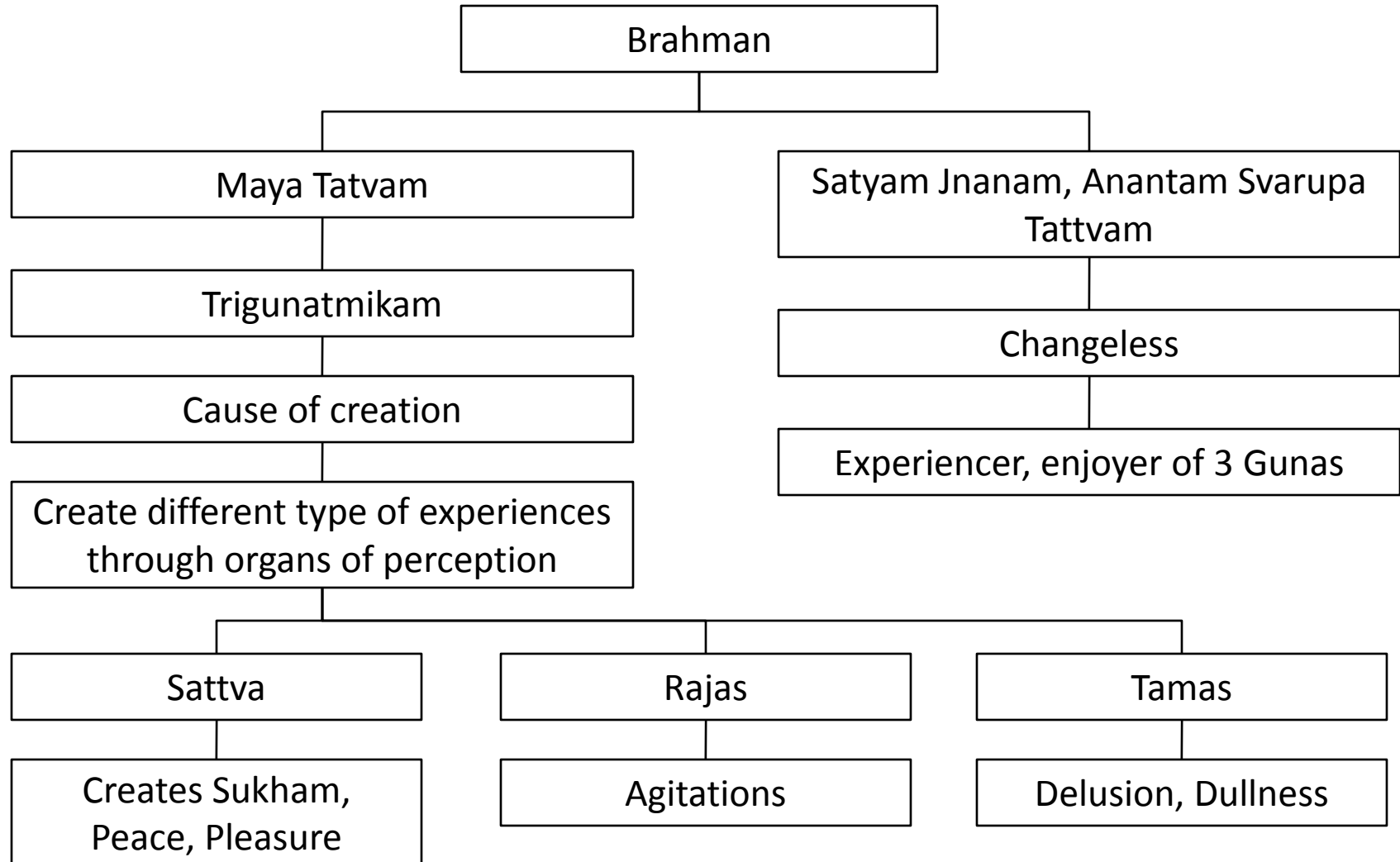
- Unseen seer, unheard hearer.

### Example :

- Cotton not cloth, cotton supports cloth.

- Wave not ocean, ocean supports all waves.
- World not consciousness yet Consciousness support it.
- Dream not waking mind, waking mind supports dream.

**d) Nirguna Guna – bhotr ca :**





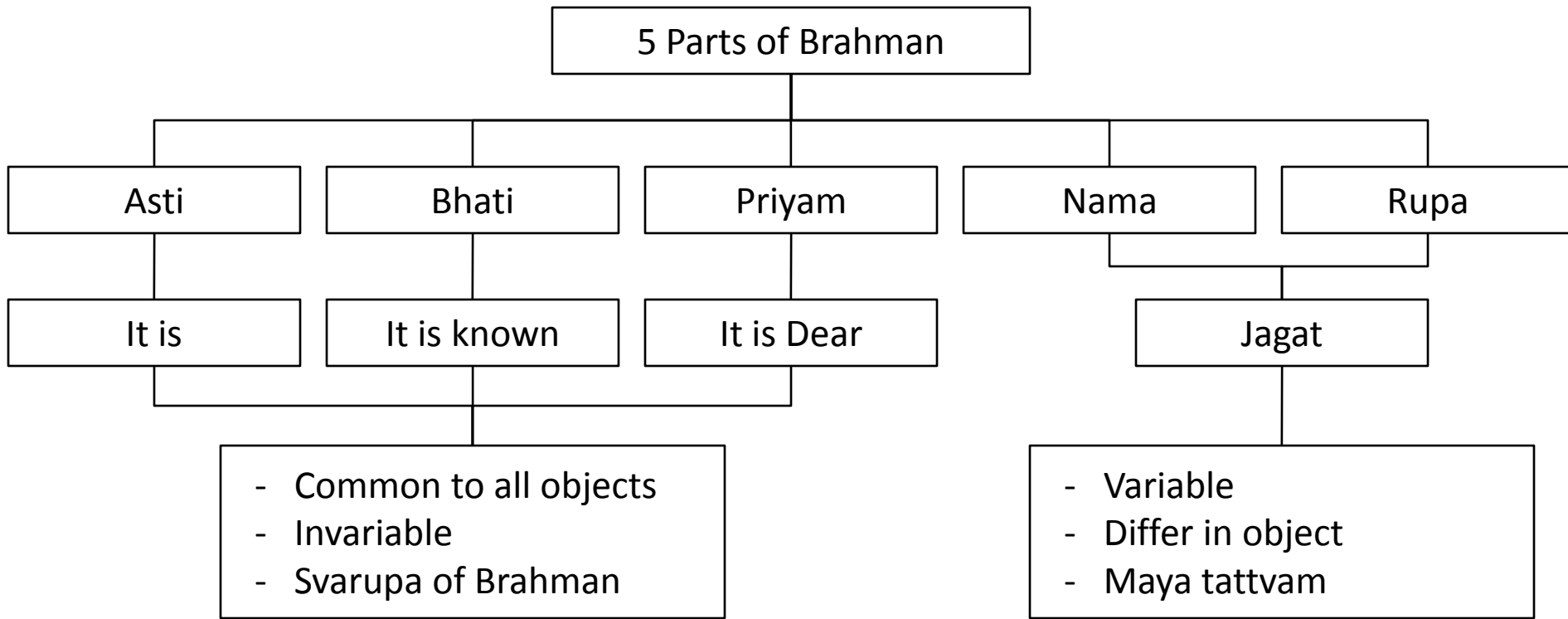
- The moods in which human minds come to experience and play are called Gunas. They are objects of perception for the Concious self.
- Conciousness conditioned by the mind is ego – Jiva – bokthr – experiencer. Unconditioned by the mind, in its own nature it is Absolute Brahman.
- Brahman appears as though it is the experiencer, as though possessing them all, as though experiencer of 3 Gunas. It only sustains them and is the same in all Jivas.
- It is because of Brahman alone, all experiences possible – its existence because of Sat, experience because of Chit, and pleasure in experience is because of Ananda.

### Drg-Drisya Viveka :

अस्ति भाति प्रियं रूपं नामचेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

Every entity has five characteristics, viz., existence, cognizability, attractiveness, form and name. Of these, the first three belong to Brahman and the next two to the world. [Verse 20]

## 5 Parts of Brahman



- You are never away from experienter at any time. No need to wait for experience of Nirguna Brahma.
- No need to transcend everything to experience Brahman.
- 2 different orders of reality hence paradox possible.

## CHAPTER 13 – VERSE 16

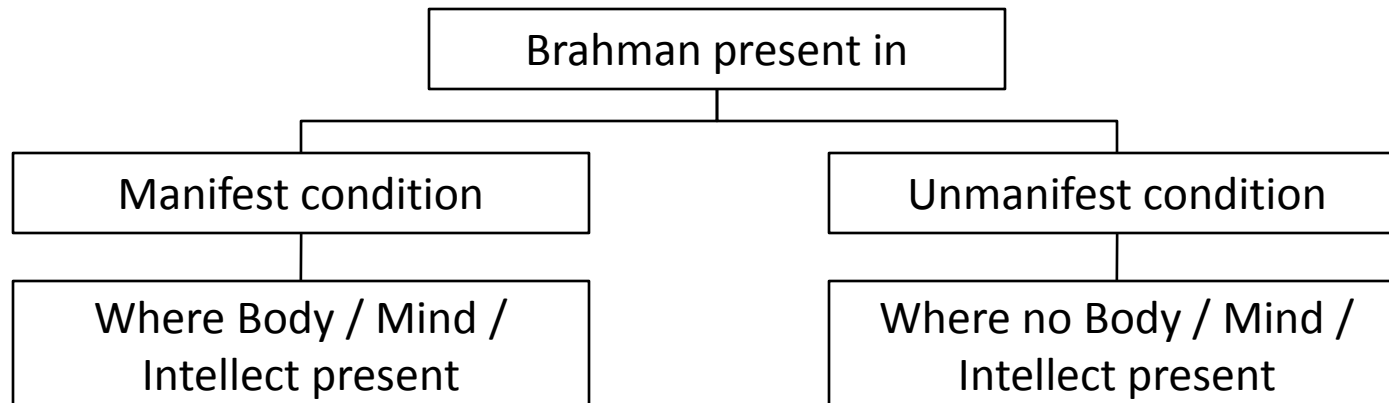
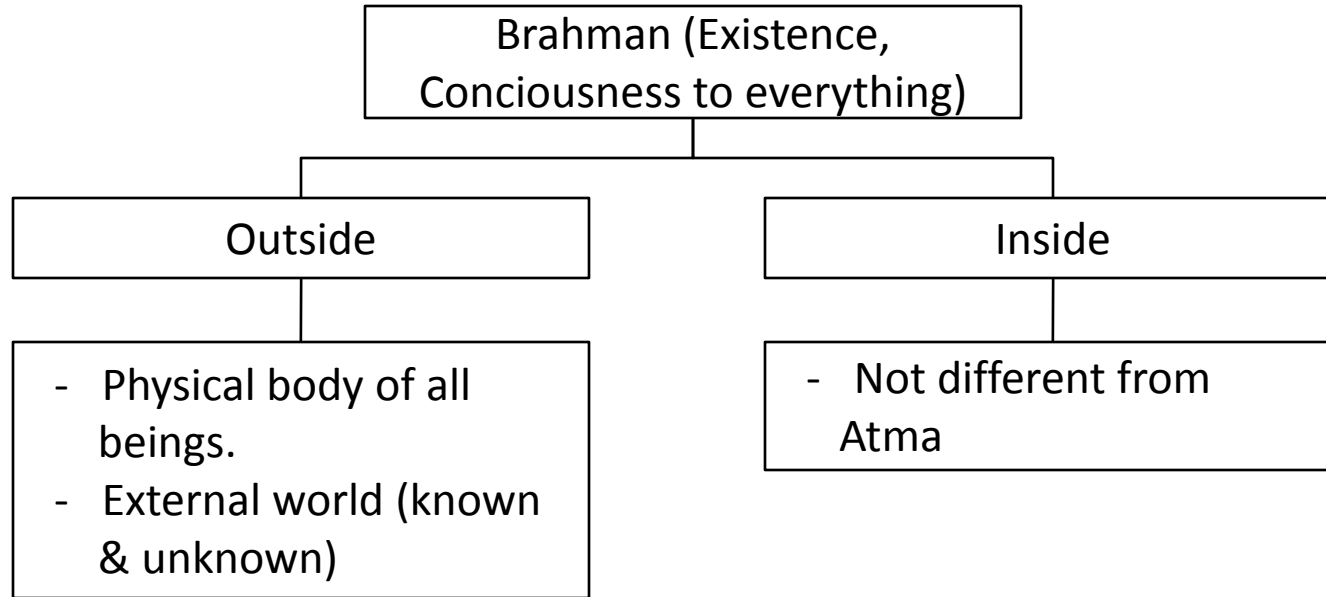
बहिरन्तश्च भूतानामचरं चरमेव च।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १३.१६ ॥

Without and within (all) beings, the ‘unmoving’ and also the ‘moving’ ; because of its subtlety unknowable ; and near and far away – is That.

## Verse 16 :

### a) Bahih Antah ca :

- Brahman is both inside and outside.



## Example :

- Electric sound waves present with / without radio set.
- Ocean without the waves and with wave. It is other than the wave.

## Purusha Suktam :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

Purussa Evedam Sarvam Yad-Bhuutam Yacca Bhavyam |  
Uta-Amrtatvasye[a-1]shaano Yad-Annena-Ati-Rohati ||2||

“Whatever is born now, and whatever is yet to be born in future, all are He alone, not only this ( उत ), even for the Gods ( अमृतत्वस्य ) He is the controller; and hence He transcends ( अतिरोहति ) the mortal state ( अन्नेन )”. [Verse 2]

- Nothing outside Sat – existence – Nama Rupa superimposed on Brahman.
- Entire creation has its being in Sadatma which is Satyam Brahma – this is how it has to be recognised.

## b) Acaram Carameva ca :

Acara	Cara
<ul style="list-style-type: none"><li>- Mountains, trees</li><li>- Doesn't move Volitionally</li></ul>	<ul style="list-style-type: none"><li>- Human beings and animals.</li><li>- Moves of its own Volition</li></ul>

### c) Suksmatvat tad Avijneyam :

- Subtle, not understood.
- **Clay – Pot :**  
Both cause effect known.
- I see space, time, objects but not Brahman – why?

### Answer :

- Brahman is not “this” Idam.
- It is Aham “I” as well as idam.
- Unless you count Body, Mind complex among many, then only Aham the subject will be understood.
- Atma subtler than space, pure Consciousness because of which everything is recognised.
- When object is known, it is chaitanyam plus Nama Rupa.
- Chaitanyam is everywhere and in everything.

Gross	Perceptible as
- Earth	- Smell, taste, form, hearing

- Cause subtler than effect.
- Cause for Akasa is the eternal substratum from which all elements have arisen.
- Atma incomprehensible to gross equipments of thought, feeling perception.

#### d) Where is Brahman?

##### **Durastham Ca Antike :**

- It is both far and near.
- What is Brahman?
- It is existence and cause of everything.
- Space is concept in consciousness. Brahman is your own self evident Svarupa. It is you, not an object.
- Sight and seer both are Brahman.
- Vritti and knower of Vritti is Brahman.

Durastha (Far)	Antika (Near)
<ul style="list-style-type: none"> <li>- When Atma seen as an object.</li> <li>- It is far because it is not recognised as yourself.</li> </ul>	<ul style="list-style-type: none"> <li>- When Atma is known as yourself, it is near.</li> </ul>

- If you look for Brahman inside or outside yourself, you will not find Brahman. The one who looks for is Brahman.
- **Sankara** : Therefore, for wise I am all this, Brahman is all this.
- No memory involved, only Brahman is all this.
- Satyam Jnanam Anantam is your Svarupa.
- Brahman is the nearest because it is yourself and yet nothing can be farther away, if you know it.
- Limited and conditioned can be far and near, here and there, with reference to distance from observer.
- All pervading is at once here and there.
- Far – in its transcendental absolute nature.
- Near – as existence, immanent nature in every name and form.



## CHAPTER 13 – VERSE 17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।  
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; That is to be known as the  
Supporter of Beings ; He devours and He generates.

## **Verse 17 :**

### **a) Avibhaktam ca Buteshu :**

- All pervading, undivided in all beings like one space.

### **b) Vibhaktam Iva Ca :**

- And is – seemingly divided because of upadhi of 4 walls or conditioning of Body – mind complex.
- Electricity manifests only at certain points where gadgets are available.

### **c) Bhutabhatri cha :**

- Sustainer, supporter, substratum of beings and elements (Vishnu).

### **d) Grasishnu :**

- One who can devour the entire world, at the time of dissolution, everything goes back to its cause Rudra.

### **e) Prabhavisnu ca :**

- He is the creator from whom the world comes forth (Brahma).
- Whole Vedanta revealed as paradoxes Satya and Mithya in these verses.
- Why is Brahman not perceived, if it is everywhere, all the time?
- Is it a principle of darkness?

Substratum	Of
Ocean	Waves
Earth	Plants
Waker	Dreamer
Brahman	Waker

- Just as on waking, dream merges into waking mind, similarly when mind and intellect is transcended one wakes to the truth – reality, Brahman.

## CHAPTER 13 – VERSE 18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १३.१८ ॥

**That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge.**

## Verse 18 :

### a) Jyotisam api Jyotih :

- Light of lights.
- Sun, moon, stars, are sources of light for visual perception of eyes.
- **Stone :**
  - Can't reveal itself.
  - Needs external light.
- **Sun :**
  - Does not require another light to illumine it.
- Is sun self revealing?  
If you close eyes, can't see sun. Sun is not self revealing.
- What is the source to see the sun?  
Vritti in the mind.
- What is the final source that is self evident, self – effulgent, svaprakasa?  
It can be only Atma, Antarjyotih, Sivaha.

### b) Tamasah Param Ucyate :

- This light is not darkness but allows darkness to exist. It is the light because of which you are aware of darkness.

### **c) Jnanam Jneyam, Jnana Gamyam :**

- It is knowledge which is to be known, arrived at by knowledge.
- Atma Jotih is not opposed to ignorance or knowledge. It is above the opposites. It illumines pot and ignorance of particles that constitute the pot.
- It is seer that never wakes – Aluptadrk – in dream, waking, sleep, taste, touch, ... it illumines.
- Light of all lights, above darkness called ignorance.
- It is pure Conciousness – above knowledge and ignorance Param Brahma, cause of everything.
- Arrived at through Jnana Gamyam – group of values, attitudes mentioned earlier.
- Where can it be known?

### **d) Hridi Visthita :**

- As various forms in the intellect, without being affected, it remains as pure Conciousness.
- Brahman is the light in which everything is known intellectually, realised intuitively, and experienced spiritually.
- Light of soul illumines mental and intellectual conditions at any given moment.
- External sources have no illumination in the blinding luminosity of the self.

## Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||

**The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – V – 15]**

- My world gives me my quota of joys only if I am aware of it.
- Self is awareness principle which is the subject that experiences the entire world of objectified light.
- That which illumines both light and darkness must be beyond and transcends both these experiences.
- **Spirit is :**
  - a) Knowledge - Jnanam
  - b) Jnana gamyam, that which is to be reached by knowledge.
- It is the final experience to be gained after cultivation of all values mentioned in verses 5 – 11.
- Consciousness functioning in the seekers mind and intellect if lived and experienced by itself must give the experience of Brahman.

CHAPTER 13 – VERSE 19

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १३.१९ ॥

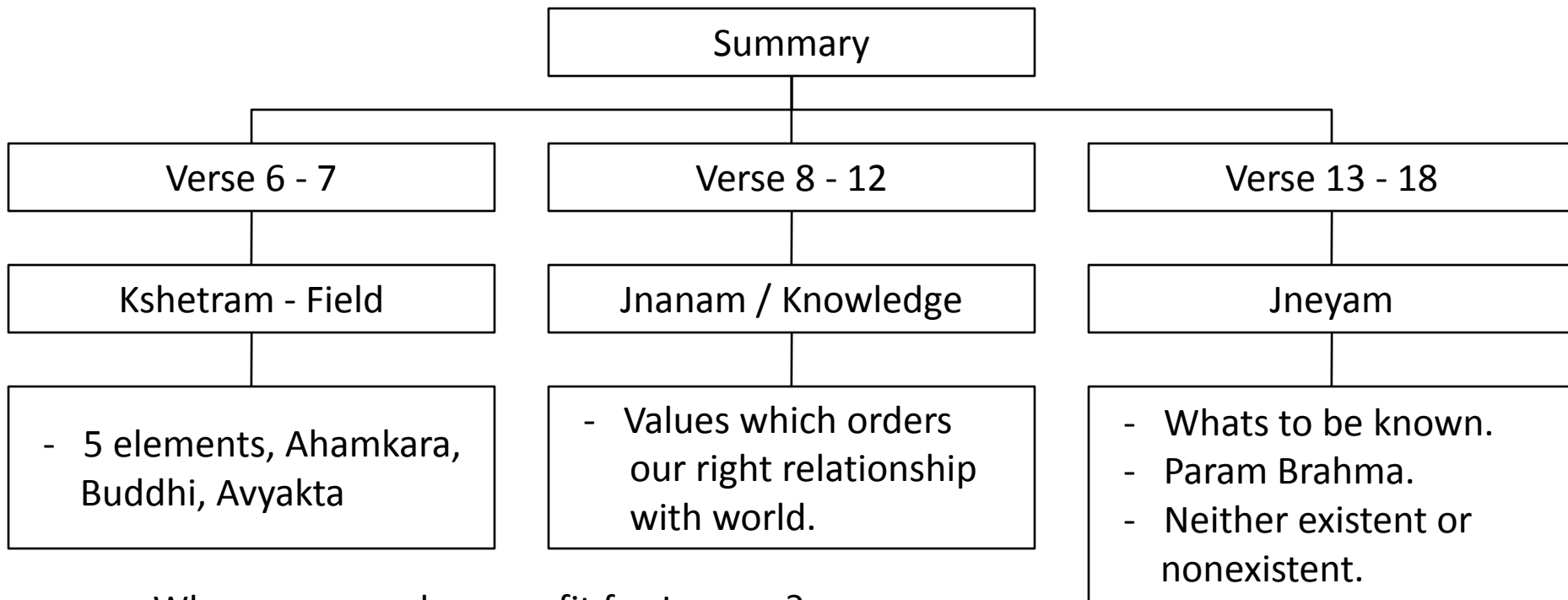
Thus the Field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being.



## Verse 19 :

### a) Iti Kshetram, Tata Jnanam, Jneyam “Ca Uktam Samastaha :

- Thus the Kshetra as well as the mean's of gaining knowledge, and what is to be known have been told in brief.



- Who among seekers are fit for Jnanam?

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- Universe = Knower of field + field. One who is devoted to me, knowing this clearly, is fit to gain the condition of being me.

**b) Who is Madbhakta?**

- One who gives me his mind, senses, everything to gain knowledge.

**c) Etad Vijnaya :**

- Knowing this Param Brahma.

**d) Madbhavaya Upapadyate :**

- Becomes fit to gain me.
- Recognise one's identity with Paramatma.
- Love for knowledge of the Lord is real love. What is disowned by ignorance is gained only through knowledge.
- That love brings in all qualifications necessary.

**Arjunas question :**

- How Prakirti and Purusa is cause of Universe?

## CHAPTER 13 – VERSE 20

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

**Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless ; and  
know you also that all modifications and qualities are born of Prakrti.**

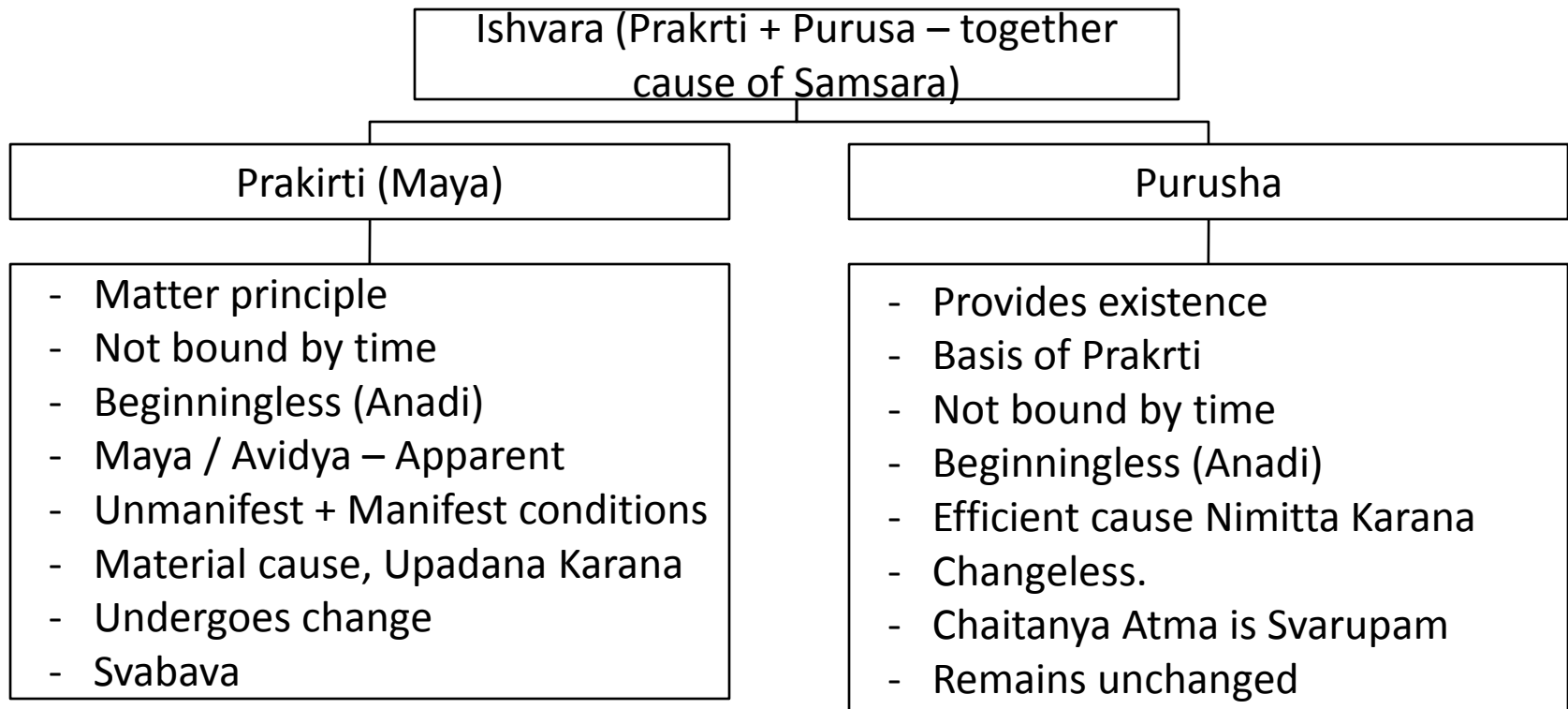
## Verse 20 :

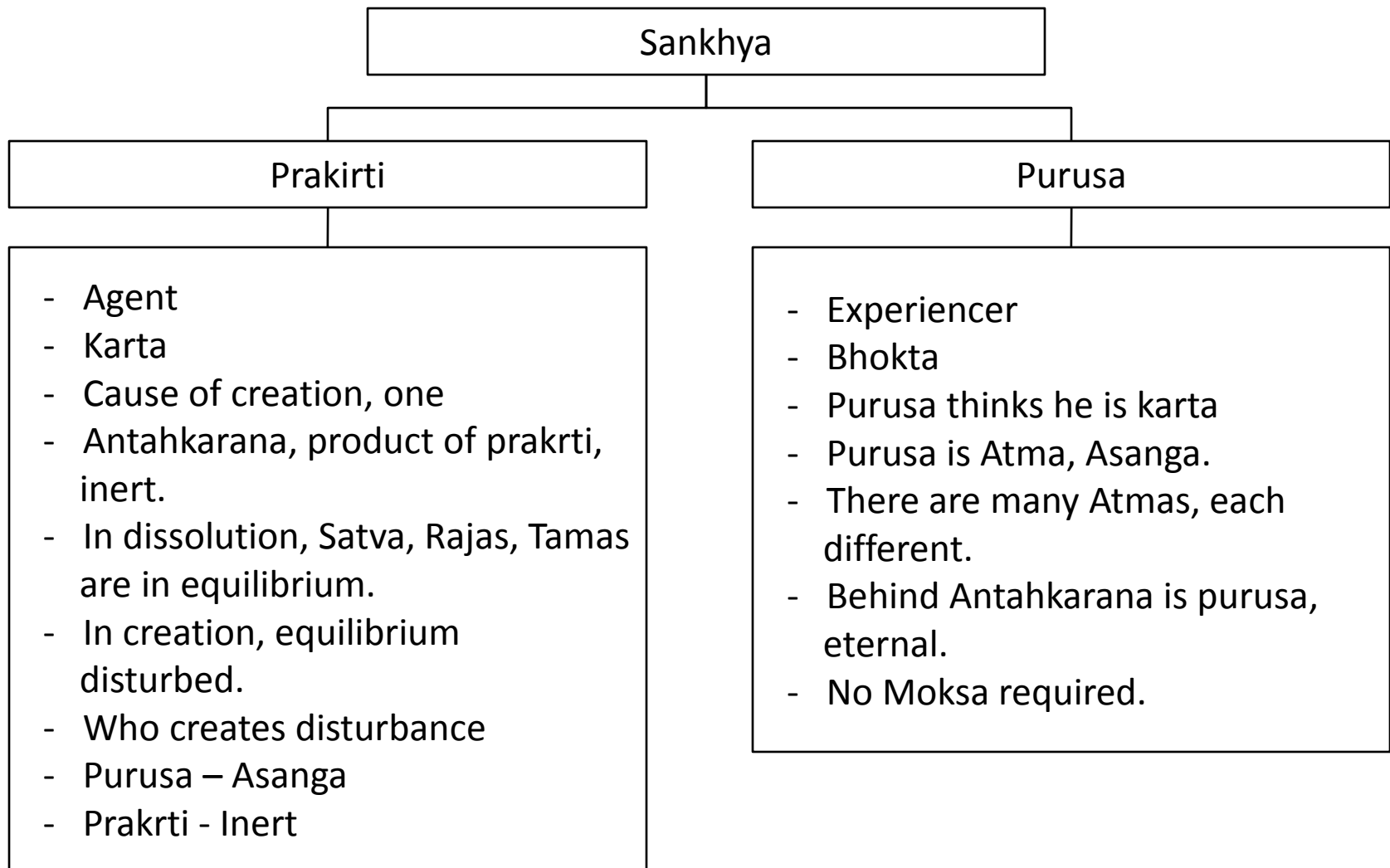
- How Kshetra (Prakrti) and Kshetrajna (Purusa) 2 causes of universe?

### a) Prakirtim Purusam caiva Vidhyanati Ubavapi :

- Prakrti and purusha are beginningless.
- Prakrti – Prakarsena Krti – Yogyatvat Prakrtih.
- That which is completely available for creation.

Cause / Has potential	Effect
Clay	Pot





### **Vedanta :**

- Prakirti + Purusha = Ishvara = Cause of Creation.
- You are Ishvara, and this knowledge gives Moksa.

## b) Vikaramsca Gunanamscaiva Viddhi Prakrtisambhavan :

- Modifications and qualities are born of Prakrti.

Modifications	Gunas - Qualities
<ul style="list-style-type: none"><li>- Sense organs</li><li>- Buddhi</li><li>- Manaha</li></ul>	<ul style="list-style-type: none"><li>- Modes of mind – Pleasure, pain, delusion.</li></ul>

- Ishvaras power of creation is called maya – consisting of 3 Gunas – Sattwa, Rajas, Tamas.
- Ishvara is Purusa and Prakirti is not separate from him.
- Inter play of Prakrti and Purusa projects creation, cause of Samsara. Substratum for both is the lord.
- Subjectively when the creative power in me ordered by my Vasanas (Avidya), comes to play, Dynamised by its knower, it projects a world of experience.
- Atma is the Kutasta in the presence of which changes take place.
- What are the forms and qualities of Prakrti?

## CHAPTER 13 – VERSE 21

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ १३.२१ ॥

In the production of the effect and the cause, Prakrti is said to be the cause ; in the experience of pleasure and pain, Purusa is said to be the cause.

## Verse 21 :

### a) Karya Karana Kartrutve, Hetu Prakrti Uchyate :

- Prakrti is cause of Physical body and instruments :

Cause (Karanam)	Effect (Karyam)
<ul style="list-style-type: none"><li>- Prakrti</li><li>- Clay</li></ul>	<ul style="list-style-type: none"><li>- Pot</li><li>- 5 Elements</li><li>- Body</li><li>- World of objects</li><li>- Organs of perception and action.</li><li>- Antahkarana, mind, intellect, ego, memory.</li><li>- Attributes of mind – pleasure, pain, delusion.</li></ul>

- Karya is modified form of Karanam.
- Cause for entire World and effect called world is Prakrti.

### b) Purusa Sukha Dukhanam Bhoktrutve heturuchyate :

- Purusa is conscious being that obtains within Prakrti. It is cause of enjoyer of pleasure and pain – which are the gunas born of Prakirti.

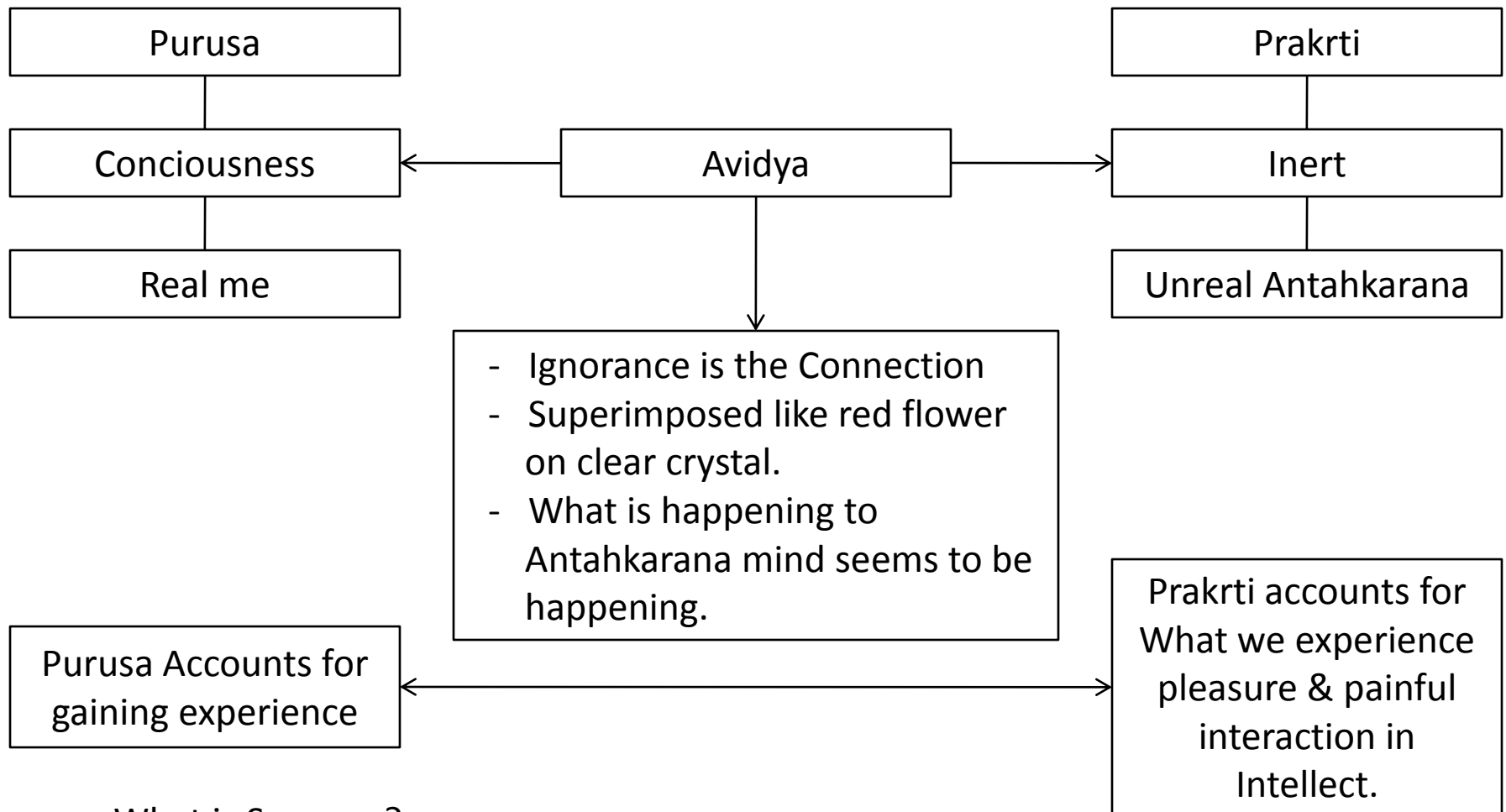


<b>Prakirti</b>	<b>Purusa</b>
- Setup	- Enjoyer of setup - Jiva, Kshetrajna, Bhokta, Knower.

- Knower of entire creation.
- Ishvara – becomes Karta and bokta. He is seer, hearer, thinker, doubter.
- Purusa exists independently of Karta, bokta.
- Purusa + Prakirti together cause Samsara.
- What is the connection between Prakirti and Purusha – real or unreal?

<b>Purusa</b>	<b>Prakirti</b>
- Consciousness being - Asanga - Not connected with anything - If no purusa, no samsara	- Modifies to become physical body, senses world, attributes of mind – pain – pleasure, inert.

- Thought is like cloud hanging in space. It leaves no trace upon Consciousness, it has no being of its own, and it is inert.
- No connection possible and if there is connection, it is due to Avidya, and is therefore Mithya.



- What is Samsara?
- Acute experience of Sukha – Dukha.
- Purusa is cause of samsara by being an awareness principle. Spirit functioning in a field becomes a knower & suffers samsara.
- How does purusa unconnected with anything become a Samsari?
- What is samsara due to?

## CHAPTER 13 – VERSE 22

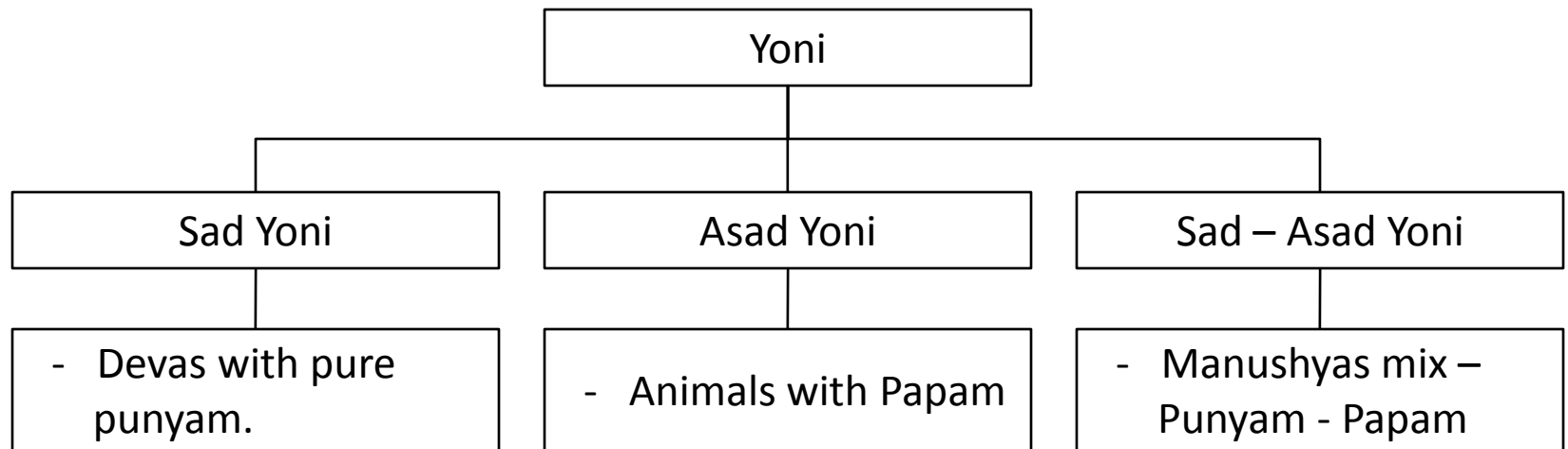
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

**The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ;  
attachment to the qualities is the cause of his birth in good and evil wombs.**

## Verse 22 :

### Introduction :

- Purusa here refers to Jiva, the enjoyer bokta, obtains in Prakrti, which is of the nature of ignorance and takes himself to be the modification of Prakrti.
- Purusa, Kshetrajna, obtaining in Prakrti, takes Prakrti as Atma – “I” and experiences as I am happy, I am in pain due to ignorance of his nature.
- Basic cause – delusion / Avidya.
- Immediate cause – “Karma”.
- Yoni – is unique set of causes why body is born.



- Attachment to “Gunas” is a notion and because of that, one is the body, has Kartruvam.
- Prakarti gunas are taken as oneself, one becomes Sukhi, Dukhi.

- Because of Punyam, humanbeing enjoys faculty of choice.
- Samsara continues because of ones association with Gunas.
- This is negated by Atma Jnanam.
- Atma concious being Bokta by identifying with the gunas of Prakirti due to Avidya.
- This false identification is resolved in the wake of Atma Jnanam.

#### **a) Purusha Prakrti Staha :**

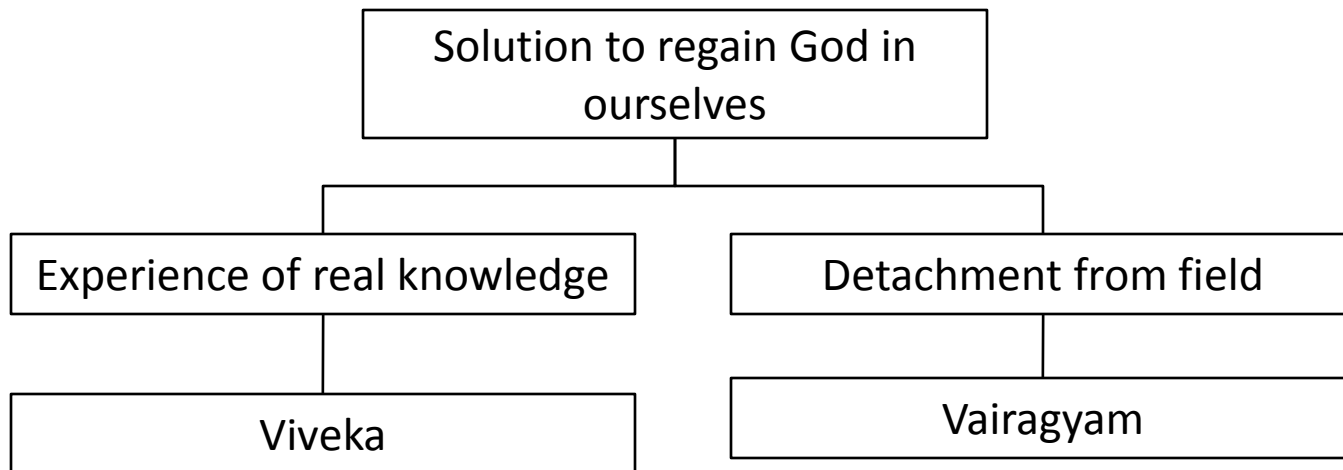
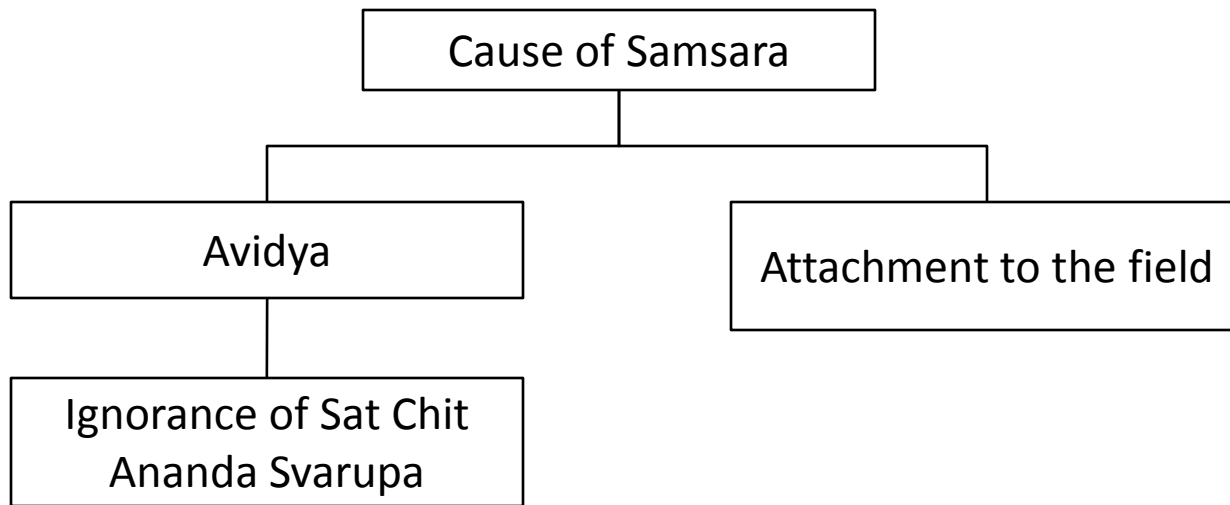
- Purusha seated in Prakirti becomes knower of the field, Identifies with body and sense which are products of Prakrti.

#### **b) Bhunkte prakrti Jan – Gunan :**

- Enjoys gunas born of prakrti.
- Sensations arising of the contacts with objects are the shackles of the knower of the field. (Heat – cold, pain pleasure, success – failure).

#### **c) Karanam Guna Sango Sya, Sad Asad Yoni Janmasu :**

- Because of Attachment to gunas, takes birth in good and evil wombs.



## CHAPTER 13 – VERSE 23

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

**The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self.**

## **Verse 23 : Important verse**

- Knowledge of Purusa frees you from Samsara.

### **a) Upadrasta :**

- Purusa is drasta, a seer sitting close to Body / Mind / Intellect / Prakirti.
- Similar to priest who knows and oversees how the rituals are being done.
- Srotrasya – Srotram – in presence of Atma, all sense organs active.
- Sense organs are seers of sense objects.
- Mind is seer of sense organs, without which sense organs can't function.
- Atma is the seer of mind. Mind can't function, exist without Atma.
- Atma is Upadrasta – ultimate seer.
- Upadrasta lights up, knower, known and knowledge.

### **b) Anumanta :**

- Atma is the permitter of whatever the mind does.
- Atma is accomplice, Sakshi to all activities of mind, and sense organs.
- Without Atma none can be active.
- Anumanta supports all activities by lighting them up. Doesn't resist at all. Atma lights up restlessness of mind, pleasures in the mind, Dukham in the mind.
- Atma's nature is luminosity like the sun.



**c) Bharta :**

- One who sustains. Atma gives existence to body and entire Prakirti (Creation).

**d) Bhokta :**

- Atma is final enjoyer of everything being the Svarupa of bokta.
- All Nama - Rupas resolved into Prakirti Upadhi which is rooted in Purusa.

**e) Maheshwara :**

- One who is limitless and Isvara. In whose presence activities take place.
- Thus purusa is the creator as the Nimitta Karana.

**f) Paramatma :**

- Limitless.

**g) Dehe Asmin Purusa :**

- One who obtains in physical body.
- The Purusa who is “I”, Conciousness, dwells in the body and is Purna (fullness), Upadrasta (ultimate seer) and the Bharta Bhokta Maheswara (Sustainer, destroyer and creator of all this).

## Gurudev :

Knower of the field / Reflected Purusa	Pure Purusa
- Contaminated with 3 Shariram	- Uncontaminated by Prakrti
- Moon in bucket is reflected moon, dances with reflecting surface / medium – water.	- Original moon
- Conciousness conditioned by the field = Contaminated knowledge.	- Pure I - Pure knowledge
- Lower Purusa	- Higher Purusa
- Upadrasta when one is forgetful of ones nature.	- Permitter Anumanta – when one is concious of ones nature

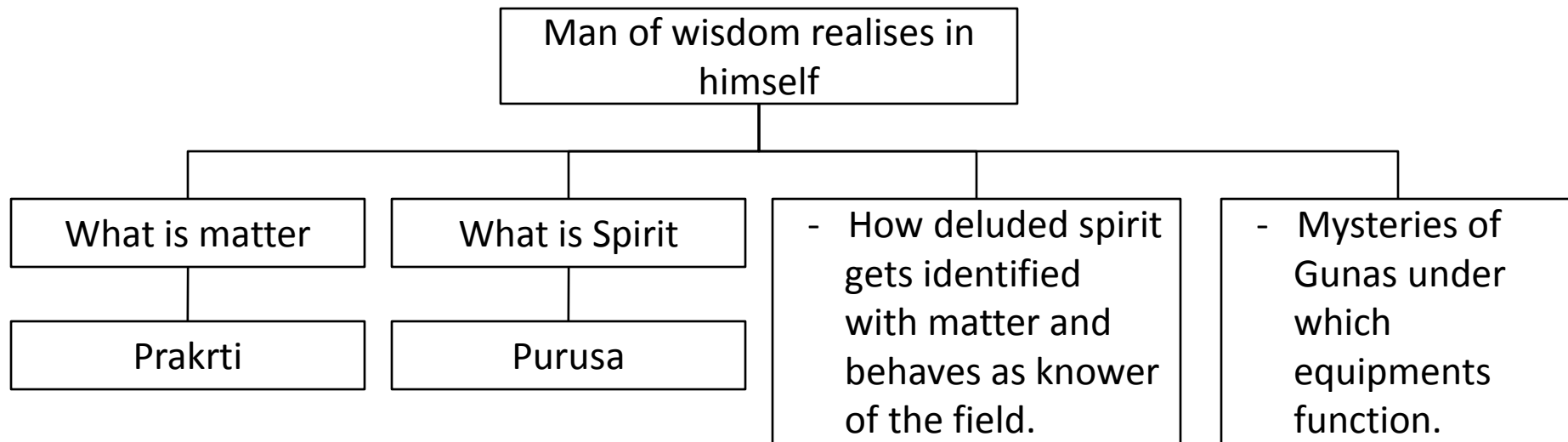
- Barta – fulfiller when one surrenders to Lord and acts.
- When there is total dedication to him individual is yoga yukta, in his eternal concious nature, Nitya caitanya svarupa, it seems as Bhokta (enjoyer).

## CHAPTER 13 – VERSE 24

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२४ ॥

**He who thus knows the Purusa and Prakrti together with the qualities, in  
whatsoever condition he may be, he is not born again.**

## Verse 24 : Introduction



- Identification of Purusa with field of matter is chidabasa – reflected Consciousness – Ahankara – cause of Samsara.
- If there was no contact, purusa would be a mere observer, without undergoing sorrow.
- Infinite Purusa has delusionary imagination that it is mortal and conditioned by mental + intellectual reactions of Prakrti.
- To recognise our infinite, pure Consciousness is to end all misconceptions (Avidya).
- Thereafter new Vasanas are not created and old vasanas are burnt.
- Jiva projects experiences to eke out joy and pain.
- Knower of Brahman becomes Brahman himself.

## Mundak Upanishad :

स यो ह वै तत्परमं ब्रह्म वेद  
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं  
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

sa yo ha vai tat paramam brahma veda  
brahmaiva bhavati, nāsyābrahma-vit kule bhavati,  
tarati śokaṁ tarati pāpmānaṁ  
guhā-granthibhyo vimukto'mṛto bhavati.

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief, crosses sin, and being free from the knots – of – the – heart, becomes immortal. [III – II – 9]

- Purusa – not reborn because he knows Atma is not subject to time and has no form.
- Atma being myself can't be an object of knowledge different from the knower. Therefore there is no ignorance, because knowledge of Atma has removed that ignorance.
- Once ignorance is gone, Atma is revealed as Upadrasta Anumanta Bharta Bokta Maheswara Paramatma.

### a) Ya Evam vetti Purusam, Prakritim ca Gunaih Saha :

- One who knows Atma as subject Upadrasta, Prakirti and gunas accounts for body – mind complex, Karya – Karana Sangata.

### b) Sarvatha Vartamanah api :

- Always.

### c) Na Sa Bhuyah Abhijayate :

- Not born again.
- He remains in body due to Prarabda Karma. Knows nature of Atma as actionlessness and that Prakrti performs actions, is freed from all Karma and therefore has no rebirth.
- Once he knows Atma is Brahman, all Karmas are destroyed and not born again.

### Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.  
[Chapter 4 – Verse 37]

### Taittiriya Upanishad :

ओं । ब्रह्म विदामोति परम् । तदेष्टाऽभ्युक्ता ।  
सत्यं ज्ञानमनन्तं ब्रह्म ।  
यो वेद निहितं गुहायां परमे व्योमन् ।  
सोऽश्नुते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति ।

*om brahmavidapnoti param, tadesa'bhyukta,  
satyam jnanamanantam brahma,  
yo veda nihitam guhayam parame vyoman,  
so'snute sarvan kaman saha brahmana vipasciteti*

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :  
Brahman is the Truth, knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Karma phalas are for one who has ignorance. With ignorance as basis, there is Karta, Ahankara.
- Karmas done without the notion, “I am doer”, do not produce unseen results but only seen results.
- Prarabda Karmas bring body into being and body continues its trajectory even though he has no identification with it.
- Human body meant for Moksha. Knowledge destroys error not empirical reality.
- Sunrise, mirage water, Vyavaharika Jagat – Mithya, continue appearing but Satyatva, Satyatva Buddhi destroyed. Duality destroyed not perception of duality.
- Truth is Param Brahma – Jnanata – Knower, Jneyam – Known, Jnanam – Knowledge are all Param Brahman, the reality.
- Reality of Division falsified.
- Sanchita Karmas have lost their Karta. No more targets to reach. Therefore no rebirth as no Karmas to perform.

CHAPTER 13 – VERSE 25

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ १३.२५ ॥

Some, by meditation, behold the Self in the Self by the Self ; others by the “Yoga-of-knowledge” (by Sankhya Yoga) ; and others by Karma Yoga.



## Verse 25 : “Important Verse”

- Methods for Atma – Darsanam.

## Divine Spiritual Goal :

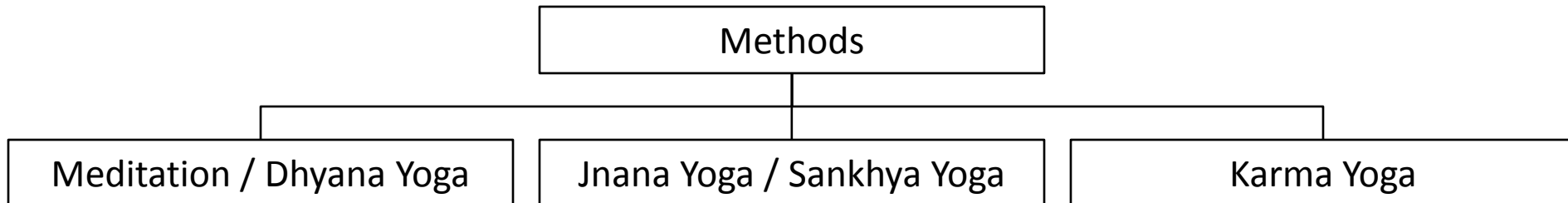
- To realise self in its pure nature, undressed of all matter envelopments.

## Process :

- Control, direct, re-educate internal thought life.

## Differences in Seekers :

- Mental & intellectual equipoise, disturbed by wasteful habits of wrong imagination.



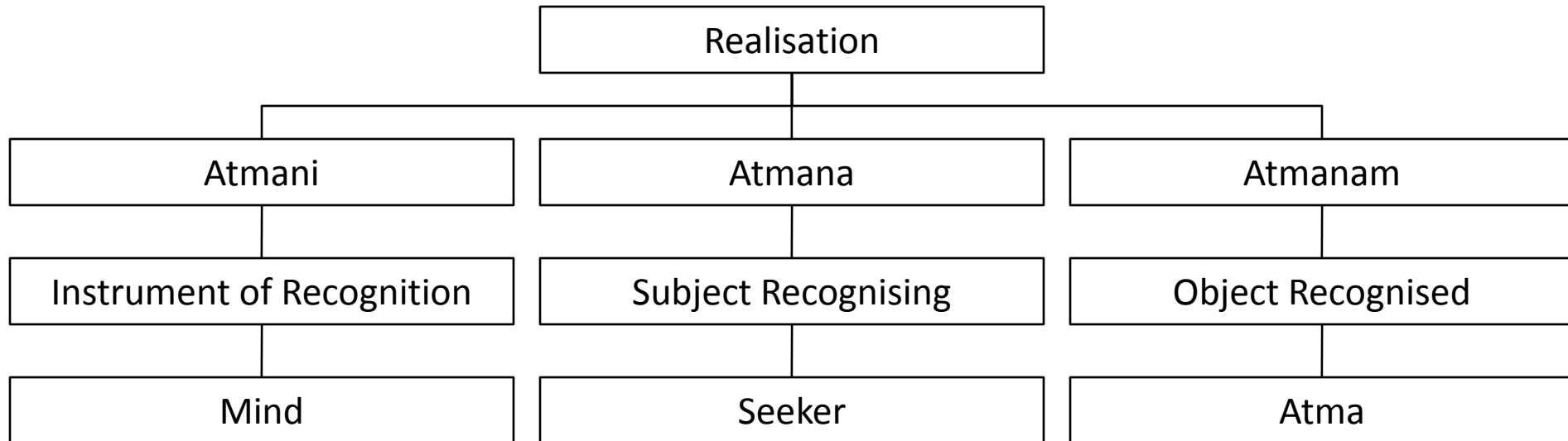
## a) Dhyane Atmani Pashyanti, Keced – Atmanam – Atmana :

- Some behold self by meditation, Which consists in withdrawing, by concentration, all the sense organs away from their respective sense objects into the mind, and then withdrawing the mind into the inner intelligence and then contemplating on the highest.
- Subjective knowledge is as vivid as unshakable as objective knowledge.

- **By the self in the self :**

By meditation, yogin beholds the self, pure Consciousness in the self (Buddhi) by the self, by their own intelligence, Antahkarana refined by Dhyanam.

- Recognised intuitively. Intellect, mind, seeker, sought are all nothing other than self.



- Dreamt, dreamt, dream are all wakers own mind.
- Content / light of mind is Consciousness, the core of our personality – Atma.
- Dhyana Yoga – highest path requires Viveka of real and unreal and Vairagyam detachment from the world.

# Dhyanam – Contemplation :

## Brihardanyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनैवं सर्वं विदितम् ॥ ५ ॥

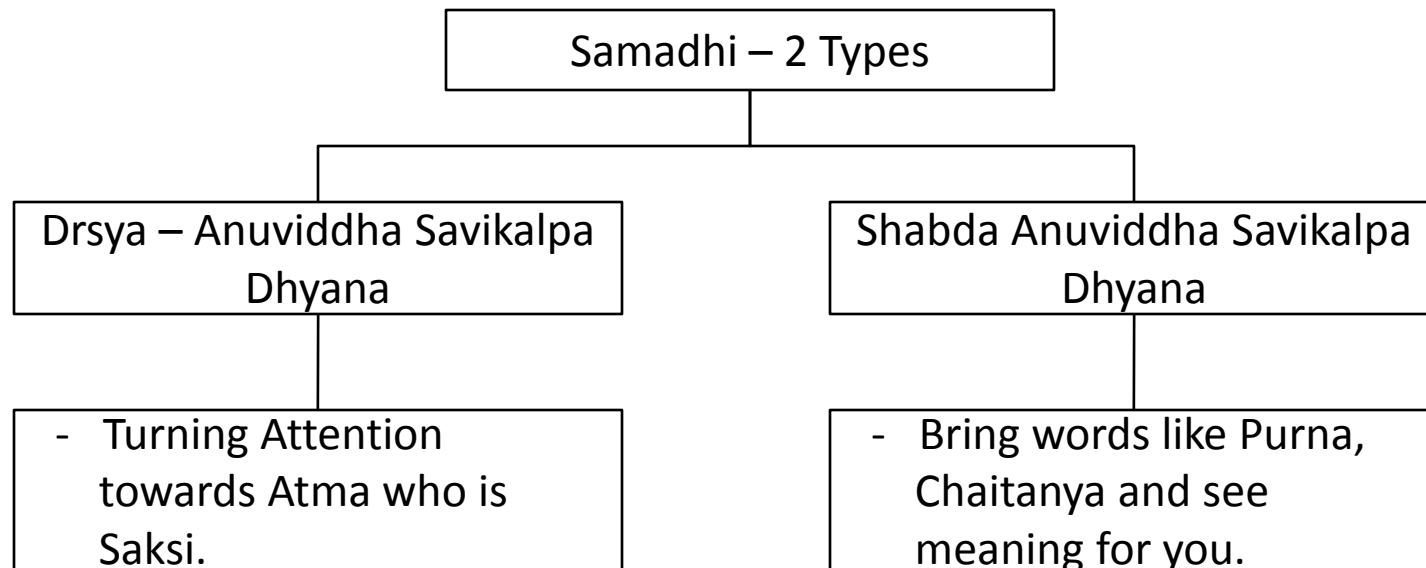
sa hovāca  
na vā are patyuh kāmāya patiḥ priyo bhavaty  
ātmanastu kāmāya patiḥ priyo bhavati  
na vā are jāyāyai kāmāya jāyā priyā bhavaty  
ātmanastu kāmāya jāyā priyā bhavati  
na vā are putrāṇām kāmāya putrāḥ priyā bhavanty  
ātmanastu kāmāya putrāḥ priyā bhavanti  
na vā are vittasya kāmāya vittaṁ priyaṁ bhavaty  
ātmanastu kāmāya vittaṁ priyaṁ bhavati  
na vā are brahmaṇaḥ kāmāya brahma priyaṁ  
bhavaty  
ātmanastu kāmāya brahma priyaṁ bhavati  
na vā are kśatrasya kāmāya kśatraṁ priyaṁ  
bhavaty  
ātmanastu kāmāya kśatraṁ priyaṁ bhavati  
na vā are lokāṇām kāmāya lokāḥ priyā bhavanty  
ātmanastu kāmāya lokāḥ priyā bhavanti  
na vā are devāṇām kāmāya devāḥ priyā bhavanty  
ātmanastu kāmāya devāḥ priyā bhavanti  
na vā are bhūtāṇām kāmāya bhūtāni priyāṇi  
bhavanty  
ātmanastu kāmāya bhūtāni priyāṇi bhavanti  
na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavaty  
ātmanastu kāmāya sarvaṁ priyaṁ bhavaty  
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo  
nididhyāsitaḥ  
maitreyi ātmano vā are darśanena śravaṇena  
matyā vijñānenedaṁ sarvaṁ viditam

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5]

- Atma va are Drastavyah – Atma has to be known.
- Atma va are Srotavyah – Atma Should be listened to.
- Atma – va are Ninidhyasitavayah – Atma must be contemplated upon (Remove obstructions).
- Dhyanam here means Ninidhyasanam. Contemplate upon Pratyagatma being Sat – Cit – Anandam Brahma.
- Resolve sense organs from the sense objects into the mind, and the mind into Pratyagatma, which is Consciousness. Dwell on that single pointedly.

### Example :

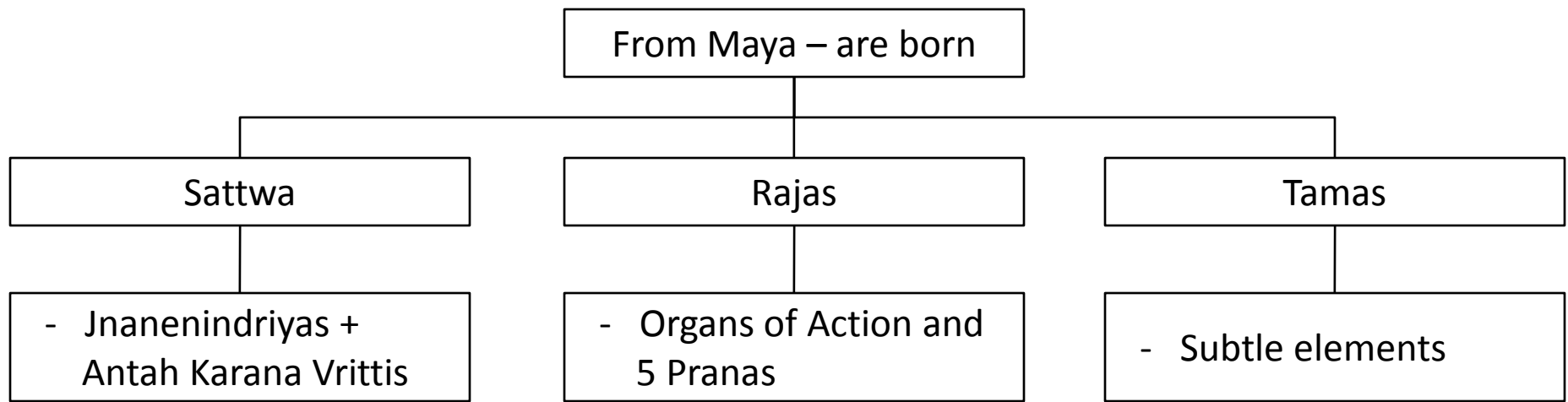
- Mountains on motionless earth Seem to meditate.



- Meditation will reveal Atma because the meditator is Atma. Whatever you know about yourself will be the Atma that is meditated upon.
- Atmana Atmanam Pasyanti – see self by the self (prepared mind).
- Saguna Brahma Upasana precedes Ninidhyasana – flow of continuous undisturbed Vrittis that belong to same species – Sajatiya Vritti Pravaha.
- Japa or meditation on Ishvara done to steady the mind.
- See Purna Atma – without limitation of being seer, hearer, thinker, doer, enjoyer.
- Pure existence, Consciousness, limitlessness.
- Atma not object of Buddhi. Negate other notions and see Lakshyarth, implied meaning.

#### **b) Anye Sankhyena Yogena Atmanam Pasyanti....**

- By Sravanam and Vicara (Enquiry) alone some are liberated. They have Viveka, Vairagya, Sama, Dama... (ideal Situation).
- Such a person sees the self as eternal, distinct from the properties of Gunas – Sattva, Rajas, Tamas and in the form of witness of their Actions.
- 3 Gunas belong to Antahkarana.



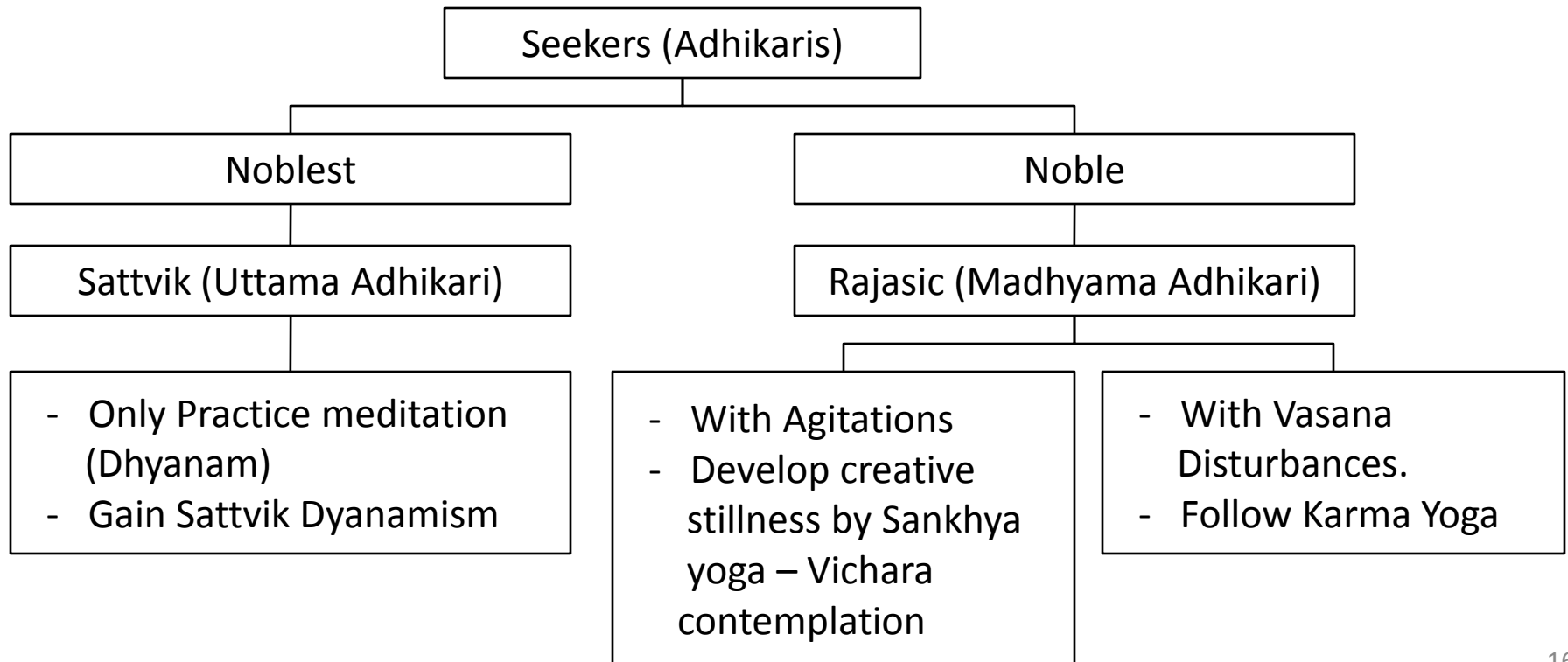
- Atma is witness to all these products of Gunas, which is entire creation.
- Nitya                      - Doesn't come into being.
- Sakshi                    - Always witness to something, and of itself nature of pure Consciousness. Gunas do not bind Sakshi. This Viveka is called Sankhya.
- Obstruction            - Strong orientation of being body (Viparita – Bavana's).

### c) Anye Karma Yogena Chapare :

- Others require Antah – Karana Suddhi by Karma yoga – Offering all Actions to lord. By Sravanam + Mananam likes and dislikes are neutralised obstructions removed and knowledge takes place.
- Object of seeing, Darsana is Atma, whose nature is Sat – Chit – Anandam Brahma. Seen in the intellect as content of every thought.

- In every Vritti recognise Paramatma. This Vritti has no form. Akhanda – Akara – Vritti can take any form.
- Consciousness is present in every cognition. This limitless consciousness is I.
- Ignorance with reference to that Atma – Caitanyam, being limitless, Vritti goes away.
- This is Atma – Anatma Viveka.
- Srutiparayanam, grammar, logic, Astanga Yoga are followed to steady the mind.

## Conclusion :



CHAPTER 13 – VERSE 26

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ १३.२६ ॥

Others also, not knowing this, worship, having heard of it from others ; they too, cross beyond death, if they would regard what they have heard as their Supreme Refuge.



## **Verse 26 : Tamasic Seekers**

### **a) Anye Tvevam Ajanantah :**

- For others who do not know by Karma Yoga, Dhyana Yoga and Vichara.

### **b) Srutvanyebhya Upasate :**

- Having heard advice from others.

### **c) Sruti Parayanah :**

- Who are committed to what has been heard.

### **d) Te pi ca atiranti eva mrtiyum :**

- They also cross death.

### **e) Sruti Parayanah : By Chanting Sruti**

#### **Example :**

- Chanting Gayithri 100,000 times (5 hrs / Day – 3 years).
- These people do not have mind set to do Vichara.
- As long as we identify with body – mind complex experiences will only be finite, Changing, death.
- To experience the infinite is to enter the status of immortality.
- This verse explains efficacy of prayer and worship. With correct knowledge, one to leads immortality.
- What is the ultimate Goal to be realised?

CHAPTER 13 – VERSE 27

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३.२७ ॥

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata-s, that it is from the union between the “Field” and the “knower-of-the-Field.”

## Verse 27 :

### **Ksetraksetrajna Samyogah : Creation**

- Prakrti and Purusa are together cause of appearance of the world. It is only a mutual super-imposition – a trick of the mind.
- In Pure Consciousness, there is no field of matter.
- The field of matter by itself is not existent, nor is it sentient.
- The spirit plays in the field and becomes knower of the field.
- The combination breeds the entire Phenomenal universe of moving and nonmoving.
- We need to discover this play of the mind in ourselves and understand the ultimate truth on which Prakrti and Purusa play.
- Example : I am a quiet person. Passion rises in my heart and I identify with them and create a world, an experience. They belong to me but I am not them.
- Similarly, self which is Paripurana, contains matter possibility. It projects the world and gets identified.
- To live as observer of all happenings within, not allowing ourselves to be misled by our own imaginations is the method of perfection in ourselves.
- Samyoga = Birth. It is because of the connection between the Kshetra and Kshetrajna.
- Viyoga = Moksa = Separation between Kshetra and Kshetrajna.

Kshetra	Kshetrajna	No Connection possible because Kshetrajna is formless
Atma	Anatma	
Pure Consciousness	Object of Knowledge	
Light	Darkness	
Satyam	Mithya	

- No Connection possible between space and object. Space is partless.
- Kshetra and Kshetrajna are not essentially 2 different things.
- No connection between light and darkness. One is mistaken for the other.
- 2 different objects become one, in rope – snake, shell – silver – ghost – post, due to superimposition.
- In any object, one component is Kshetra – Name & form, and other is Kshetrajna – existence.
- In mind, Vritti is Kshetra, Consciousness is the self, upon which the Vritti is superimposed.
- In the Knowledge of Wood, elephant disappears, city in clouds, objects in dream also mithya. Body, and creation have their being in Consciousness, Sadvastu.
- When you see creation, Sadvastu Kshetrajna is there. But in the Kshetrajna, there is no creation.
- Cause of Samsara = Association between Kshetra and Kshetrajna.

CHAPTER 13 – VERSE 28

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।  
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ १३.२८ ॥

He sees, who sees the Supreme Lord existing equally in all beings, the unperishing within the perishing.

## Verse 28 :

### a) Yah Pasyati Sa Pasyati :

- What does Jnani See?
- Sees Parameswara as cause of everything.

### b) Samam Sarvesu Bhutesu tishthantam :

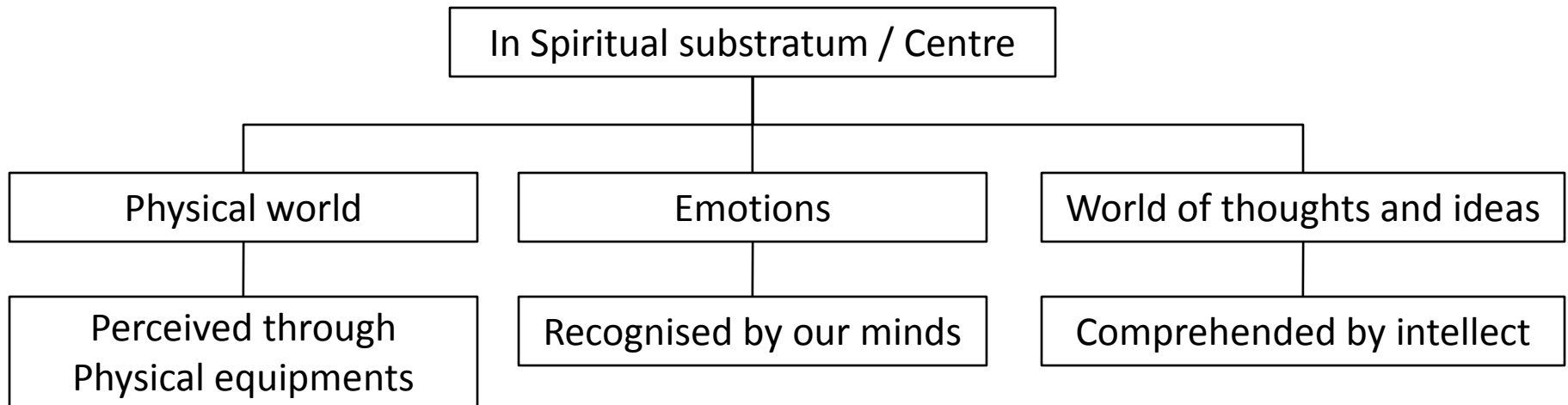
- The one who abides in all beings, Sama, equal, without any attributes, which exists and is existence of everything in the form of Jnana, Consciousness, which is Ananta, limitless.

### c) Vinasyatsu Avinasyantam :

- He remains as one who does not die among all destructions.
- Existence sustains presence and absence of creation and does not die.
- **Existent thing gets born and undergoes 5 changes :**

<b>Jayate</b>	Born
<b>Vardhate</b>	Grows
<b>Viparinamate</b>	Metamorphoses
<b>Apaksiyate</b>	Declines
<b>Vinasyati</b>	Dies

- Water is the essence of waves, doesn't die.
- Parameswara is the essence which is never born or dies. Not time bound.
- W.r.t. creation it is Jagat – Karanam.
- The one who sees this alone sees.
- Others see duality which has no reality at all. In duality, one sees oneself as one thing and world as another.
- In advaitam, he is the only one, the one who is imperishable.
- Absolute truth is indicated as the changeless platform upon which the changes are staged.



## CHAPTER 13 – VERSE 29

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ १३.२९ ॥

**Indeed, he who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self ; therefore, he goes to the Highest Goal.**



## **Verse 29 :**

### **a) Samam Pasyanhi Sarvatra Samavasthitam :**

- One lord obtains is the atma of all beings without undergoing any change.
- Seeing this, Jnani sees himself non-separate from Isvara.

### **b) Na Hinastya atmanat atmanam :**

- Does not destroy himself by himself. All those who are ignorant are completely indifferent to the Atma and destroy themselves.
- Ignorant destroys life by abuse of freewill.

### **c) Tato Yati Param Gatim :**

- One who has clear vision of Atma does not fail to recognise his identity with Isvara and gains Moksa.
- The true nature of the self remains uncovered due to the non-apprehension of reality (Ajanana) or due to the misapprehension of reality (Mithya Jnana) arising out of non-apprehension.
- Highest goal – state in which both Ajnam and Mithya Jnana are ended.
- Is Parameswara Playing behind each individual different?

## CHAPTER 13 – VERSE 30

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।  
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३.३० ॥

**He sees, who sees that all actions are performed by Prakrti alone, and that the Self is actionless.**

## Verse 30 :

### a) Prakrtyaiva ca Karmani, Kriyamanani Sarvasah :

- Prakirti alone does all actions.

### Setasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

*mayam tu prakrtim vidyan mayinam tu mahesvaram  
tasyavayavabhutais tu vyaptam sarvam idam jagat [10]*

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Maya, Prakirti is Parinami – Upadana – Karanam, changing material cause of creation.
- Brahman is the cause upon which maya is based and doesn't undergo any change – Vivarta – Upadana Karana.

### Individual Level :

- Prakrti modifies to body, senses, mind. Because Purusa remains in Prakrti, Prakrti able to act.

### Total Level :

- Maya becomes total body – Virat & total mind – Hiranyagarbha.
- Karmas initiated by organ of speech and physical body. Properties do not belong to Atma.

## b) Tathatmanam Akartaram Sa Pasyati :

- One sees Atma is a witness and does not perform actions – Akarta free from limbs like space...
- Atma is self evident, subject, pure Consciousness – Nirgunam.

### Setasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

*eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma*

*karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca [11]*

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- No atma separate from creation and there are not many atmas as Atma is formless.

One	Behind Many
Petrol	Cars
Electricity	Bulbs
Atma	Bodies

- Matter mind & intellect orders type of actions as per desires in the equipment.
- In the presence of spirit, matter equipments function. Atma functioning in the field as its knower does all action.

- When the knower of the field leaves, action stops.
- Lord is possessor of Maya shakti.
- When equipments are destroyed, differences merge to express the one infinite experience – the supreme lord.

### Atma Bodha :

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।  
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥

*Naanopaadhi Vasaadeva Jaati Varnaasra Maadayah  
Atmanya aropitah thoye Rasa Varnadi Bhedavat [10]*

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

- What is state of realised person?

## CHAPTER 13 – VERSE 31

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३.३१ ॥

When he (man) sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes Brahman.

## **Verse 31 :**

### **a) Yada Bhuta Prthag bhavam, eka – stham anupasyati :**

- Realised man sees universe resting in supreme Brahman.
- Sees one truth behind names and forms.

### **b) Tata eva ca Vistaram, Brahma Sampadyate Tada :**

- From the self, the world of names and forms rise up and spread to become the universe.
- Plurality comes from one truth alone.
- Self alone recognises the self. He who is experiencing the homogeneous self is the homogeneous man of Consciousness everywhere.
- When one comes into body awareness, one sees world of plurality upon the infinite reality.
- Such a person has true wisdom, right perception and identifies with one Consciousness everywhere.

Verse 28	Verse 31
<ul style="list-style-type: none"> <li>- Immanance</li> <li>- Atma same in all beings.</li> <li>- Beings construed as different.</li> <li>- One in many</li> </ul>	<ul style="list-style-type: none"> <li>- Transcendent.</li> <li>- All have their being in one Atma.</li> <li>- Many in one.</li> <li>- All beings non separate from Atma.</li> <li>- Existence is one, name and forms many. All names and forms reduce to existence alone.</li> <li>- <b>Chandogyo Upanishad : 7 – 25 – 2</b></li> <li>- Atmaiva idam sarvam</li> <li>- Existence for creation has its being in Atma.</li> </ul>

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादा-  
त्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं म-  
न्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्  
भवति तस्य सर्वेषु लोकेषु कामचारो भवति  
अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोके-  
ष्वकामचारो भवति २ इति सप्तमाध्याये पञ्चविंशः खण्डः २५

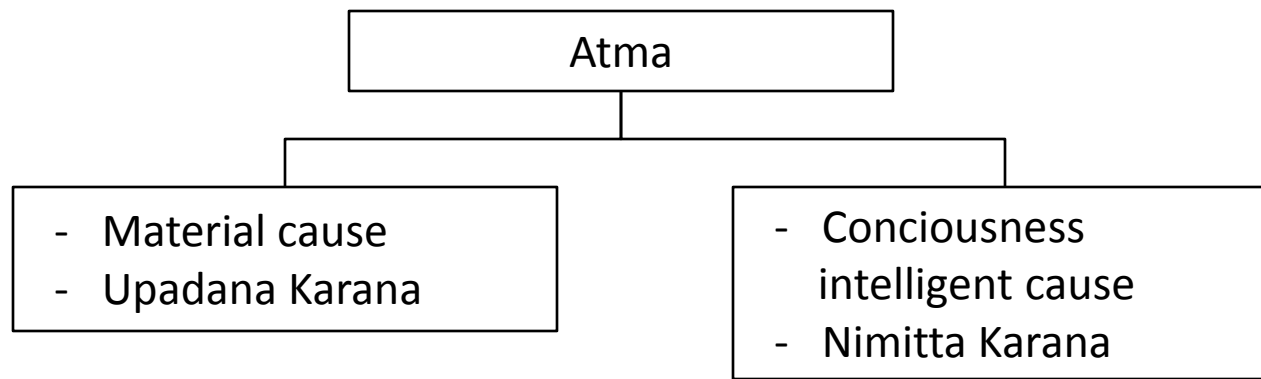
*Athata atmalesa evatmaivadhastadatmoparistadatma  
pascadatma pursastadatma daksinata atmottarata atmaivedam  
sarvamiti sa va esa evam pasyannevam manvana  
evam vijanannatmaratiratmakrida atmamithuna atmanandah  
sa svarad bhavati tasya sarvesu lokesu kamacaro  
bhavati; Atha ye'nyathato viduranyarajanaste ksayyaloka  
bhavanti tesam sarvesu lokesvakamacaro bhavati.  
Iti pancavimsah khandah*

Next is the instruction on the Self; The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [VII – 25 – 2]



## Tatah Vistaram :

- From that alone is its coming into being, its projection
- Pots – from clay
- Creation – from Atma.



## Chandogya Upanishad :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आ-  
त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत  
आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यान-  
मात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो  
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

*Tasya ha va etasyaivam pasyata evam manvanasyaivam  
vijanata atmatah prana atmata asatmatah smara  
atmata akasa atmatasteja atmata apa atmata avirbhava -  
tirobhavavatmato'nnamatmato balamatmato vijnana -  
matmato dhyanamatmatascittamatmatah sankalpa atmato  
mana atmato vagatmato namatmato mantra atmatah  
karmanyatmata evedam sarvamiti [1]*

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self; Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [VII – 26 – 1]

- **From Atma is :** Prana, hope, memory, space, fire, water, coming into being and disappearance, food.
- Everything is born in me alone, has its being in me and disappearance into me – no Isvara separate from me.

### **Brahma Sampadyate :**

- Of me everything has come, I sustain everything existing, and everything resolves into me.
- He doesn't become Brahman, even before knowing, he was Brahman.
- By association with body – mind complex, will Atma get the limitations of Body – mind complex, does it act, and earn reactions (Vasanas)?

## CHAPTER 13 – VERSE 32

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।  
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ १३.३२ ॥

Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted.

## Verse 32 :

- Who acts in this body?

Prakrti, individual ego acts and accomplishes.

## Gita :

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ ५.१४ ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

### a) Sharira – stho – pi – kaunteya na karoti, na lipyate :

- Consciousness dwelling in the body neither acts nor is tainted.

### b) Anaditvan Nirgunatvat Paramat – Mayam Avyayah :

Body	Atma
- Born and has beginning	- Unborn, beginningless, ever existing.
- Anything with beginning is destroyed	- One without beginning, (Anaadi) has no destruction, (Akasaram) not subject to time (Nityam).
- Thoughts come in time and go in time. Previous moment different, now different.	- Atma is free from time.
- Purva Janma Karmas of Jivas cause of creation.	- If has no cause. Therefore it has no effect, therefore not born.
- All effects undergo change, must perish	- Changeless doesn't perish.

### **c) Nigunam : (Having no quality)**

- If it has attributes it will change and become different.
- Milk + Water = thin Milk
- Substance enjoys own attributes.
- Consciousness not an attribute. It can't be based on non-Consciousness.
- Whatever you think is object of Consciousness. It is attribute free vastu.

### **d) Niravyaya : (Changeless)**

- Maya has 3 has Gunas and subject to change. (this is seed verse for Chapter 14)
- Space has no attribute – Atma is very basis of space.
- Mind is not separate from Atma, body, sense organs, but the properties of mind, can't be transferred to Atma.
- Atma, because it is changeless, it can't be destroyed.

### **e) Sarirastho api na Karoti : (Akarta)**

- Atma does no action inspite of being in the body.
- Body is Upalabthi Sthana, where atma can be recognised.
- In presence of Atma all actions take place.

### **f) Na Lipyate :**

- Not affected by result of action (Abokta).
- It remains illumining all actions and results of actions.

- Atma has no desire but illumines all desires rising in the mind as Vrittis.
- Doer is enjoyer, who does Karma?
- Are there 2 Atmas?

**If 2 Atmas Following will have no meaning :**

**Gita :**

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Ekam eva advityam – one alone, nondual.

**Chandogyo Upanishad :**

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सञ्जायेतेति  
सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

*Kutastu khalu somyaivam syaditi hovaca katham asatah sajjayeteti;  
sattveva somyedamagra asidekamevadvitiyam [2]*

The father said : ‘O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second.’  
[VI – 2 – 2]

- Sarvam Khalvidam Brahma – All this is indeed Brahman.

## Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत  
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो  
भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत १

*Sarvam khalvidam brahma tajjalaniti santa upasita;  
Atha khalu kratumaya puruso yathakraturasmimlloke puruso  
bhavati tathetah pretya bhavati sa kratum kurvita [1]*

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 – 14 – 1]

- Idam Sarvam Yadayatma – All this is the self.

## Brihardanyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद,  
क्षत्रं तं परादा-द्योऽन्यत्रात्मनः क्षत्रं वेद,  
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,  
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,  
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,  
सर्वं तं परादाद्योऽन्य-त्रात्मनः सर्वं वेद ;  
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः,  
इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

*brahma tam parādād yo'nyatrātmano brahma veda.  
kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.  
lokās tam parādur yo'nyatrātmano lokān veda.  
devās tam parādur yo'nyatrātmano devān veda.  
bhūtāni tam parādur yo'nyatrātmano bhūtāni veda.  
sarvaṁ tam parādād yo'nyatrātmano sarvaṁ veda.  
idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ,  
imāmi bhūtāni, idam sarvam, yad ayam ātmā.*

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [2 – 4 – 6]

- Is Karta known to you – then you can't be Karta.
- Svabastu pravartate – it is nature of Prakrti to engage itself in action.
- Doership belongs to Antahkarana.
- Buddhi endowed with Consciousness says I am doer, enjoyer.
- When a person says I do, it is due to ignorance (Avidya), because he is Atma, knower of doer, enjoyer.
- Sense organs, mind and organs of action act.
- Doing, he does not do so. Seeing he doesn't see, hearing he doesn't hear.
- Kurvannapi na karoti,  
Pasyan na pasyati,  
Srnvan na Srunoti
- What are the examples to show actionless-ness of the self and qualitylessness of the self inspite of actions around it?



## CHAPTER 13 – VERSE 33

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३.३३ ॥

**As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted.**

## **Verse 33 :**

### **a) Yatha Sarva – gatam Sauksmyad Akasam nopa – lipyate :**

- Space is subtler than everything in creation, therefore pervades all and accommodates everything.
- Greater the subtlety, greater the pervasiveness. Thought is subtle, space is subtler, Atma is subtlest.
- It allows everything to remain in it but nothing contaminates it.

### **b) Sarvatra – Vasisto Dehe tathatma nopa – lipyate :**

- The supreme self, cause of Atma itself, therefore is subtler than it. It pervades all, nothing pervades it.
- Realm of matter can't soil and contaminate the perfect, eternal.

### **Example : Superimposition**

- Dream can't affect waker, mirage waters can't wet sand...
- Space is formless and hence not affected. You can throw debris but space is untainted.
- Atma obtains in the body in all states. Whether mind is happy, sad, which are conditions of instrument – Upadhi, Atma illumines them but undergoes no change and not affected.
- What is the function of Atma?
- How can one atma illumine all Kshetras?

## CHAPTER 13 – VERSE 34

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ १३.३४ ॥

**Just as the one Sun illumines the whole world, so also the Lord-of-the-Field  
(Paramatman) illumines the whole “Field,” O Bharata.**

## **Verse 34 :**

### **a) Yatha Prakasayat – ekah Krtsnam lokam imam ravih :**

- Just as sun illumines entire universe, from far and all times, so too the Conciousness illumines world of object, the body, the mind and intellect.

### **b) Kshetram Kshtri, tatha kritsnam, prakashayati Bhaarata :**

- Light is nature of sun. In its presence, whatever objects come into its light get illumined.
- Conciousness is of the nature of awareness and in its presence, everything becomes known – illumined.
- Ever perfect, joyous Conciousness functions through the equipments and illumines them but is not contaminated by the sins of the mind, perversions of intellect, crimes of physical body. It only illumines.
- The illumination of self plays upon thoughts and emotions, to form the multiple individuals and their ever changing behaviour.
- For Kshetri atma, body is Kshetra (field). This atma is Paramtma who illumines the entire Jagat (field for all Bodies, minds, sense).
- You count many bodies but one atma exists in all.
- Anything objectified is an object of Conciousness. One who objectifies is always the subject.
- Space is objectified by all. In Conciousness is objectification of space.

- There is only one Consciousness. Mind is within time space. There is no mind without thought and there is no thought without Consciousness.
- All elements objectified by chaitanyam alone.
- Close eyes and see how many Consciousness are there. Anything you think will be object of Consciousness.
- Therefore all that there is, is one Consciousness.
- Since Atma is not subject to objectification, nothing can affect Atma.
- Nothing else can illumine Atma but its own self – effulgence.

## CHAPTER 13 – VERSE 35

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३.३५ ॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “Knower-of-the-Field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme.

## **Verse 35 :**

- Those who know the difference between Kshetra and Kshetrajna reach the ultimate end.

### **a) Kshetra Kshetrajna yorevam, Antaram Jnana caksusa :**

- Those who know difference between Kshetram and Kshetrajna in this manner through eye of wisdom.. Gain liberation from Prakrti.
- Everybody knows oneself is knower, Kshetrajna and the world is the Kshetram.
- I am knower – I has to travel to atma. Who is same in all Kshetras, who is fullness, purna, and out of which everything has come, the one that illumines everything, and itself is free from everything.
- Jnana chaksu, eye born of knowledge, recognises atma. Eye has cataract, mind has Agyanam, ignorance.

### **b) Bhuta Prakrtimoksam ca ye viduryanti te param :**

- For all butas, the Jivas, maya or prakrti or avidya is the cause.
- The knowledge of cause of difference between Kshetra and Kshetrajna releases one from the cause of the beings.
- One needs to meditate upon constitution, behaviour, and relationship :
  - Among the field – Kshetram.
  - Among the knower of the field – Kshetrajna
- And the supreme self in himself – Paramatma.

- They come to experience the non-existence of the field. (Prakrti, Avidya, Avyakta), the ego the samsarin. To realise the non existence of an independent material cause is to live the infinite nature of the supreme self.

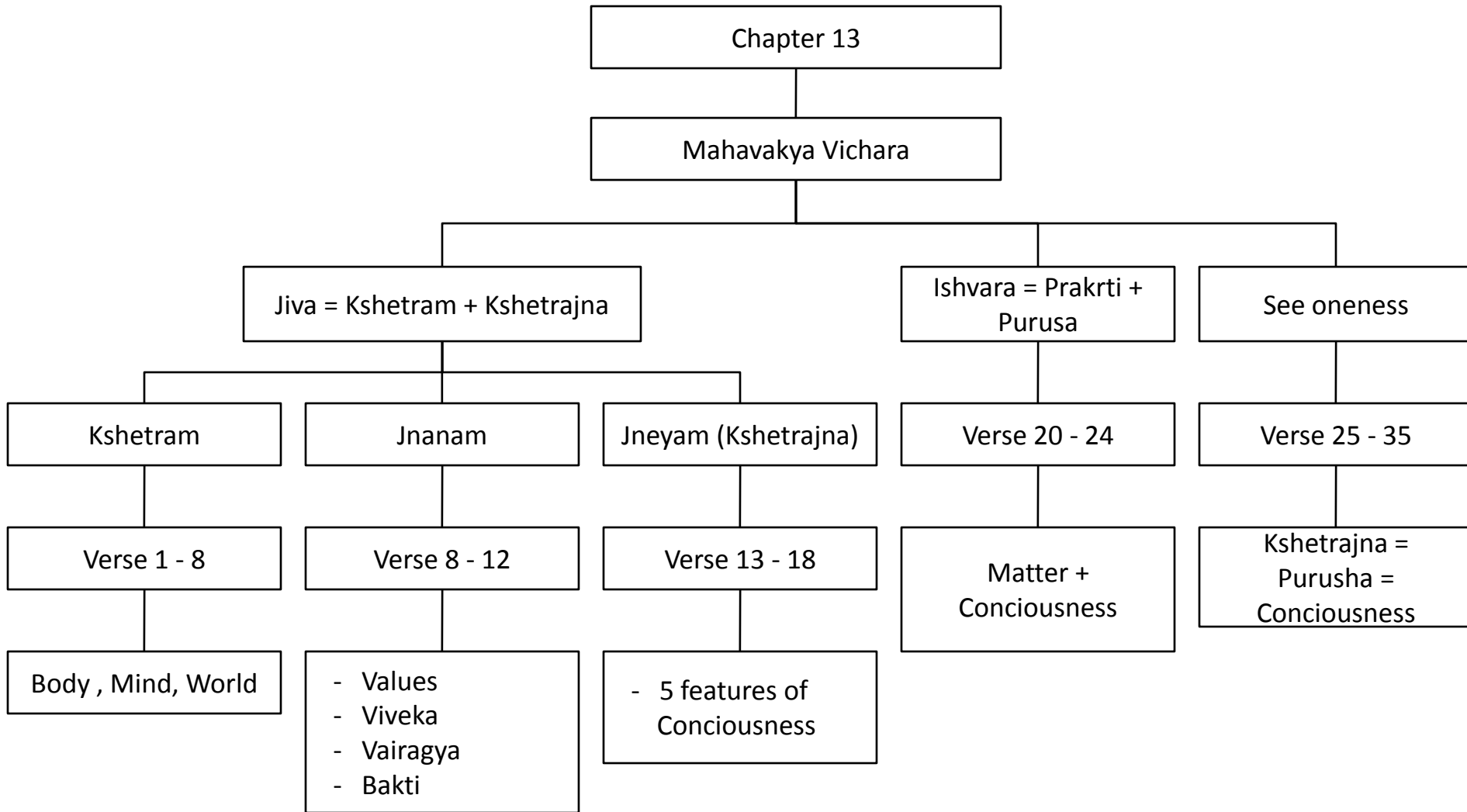
**c) Param :**

- Means that from which there is no coming back.
- Knowing he is Kshetrajna and Kshetram is non separate from him, there is no coming back.
- Living, he is liberated, in his vision there is only Param – Brahma.



## Chapter 13

### Summary – Kshetra – Kshetrajna Vibhaga Yoga



## **1) Introduction :**

- Charama Shatkam (3<sup>rd</sup> Section)
- Jivatma / Paramatma – Aikyam, oneness / individual - total oneness.
- Vyashti – Samashti oneness.
- Micro – Macro oneness.
- Micro – Macro Svarupa Aikyam

## **2) Topics :**

### **(I) Mahavakya vichara :**

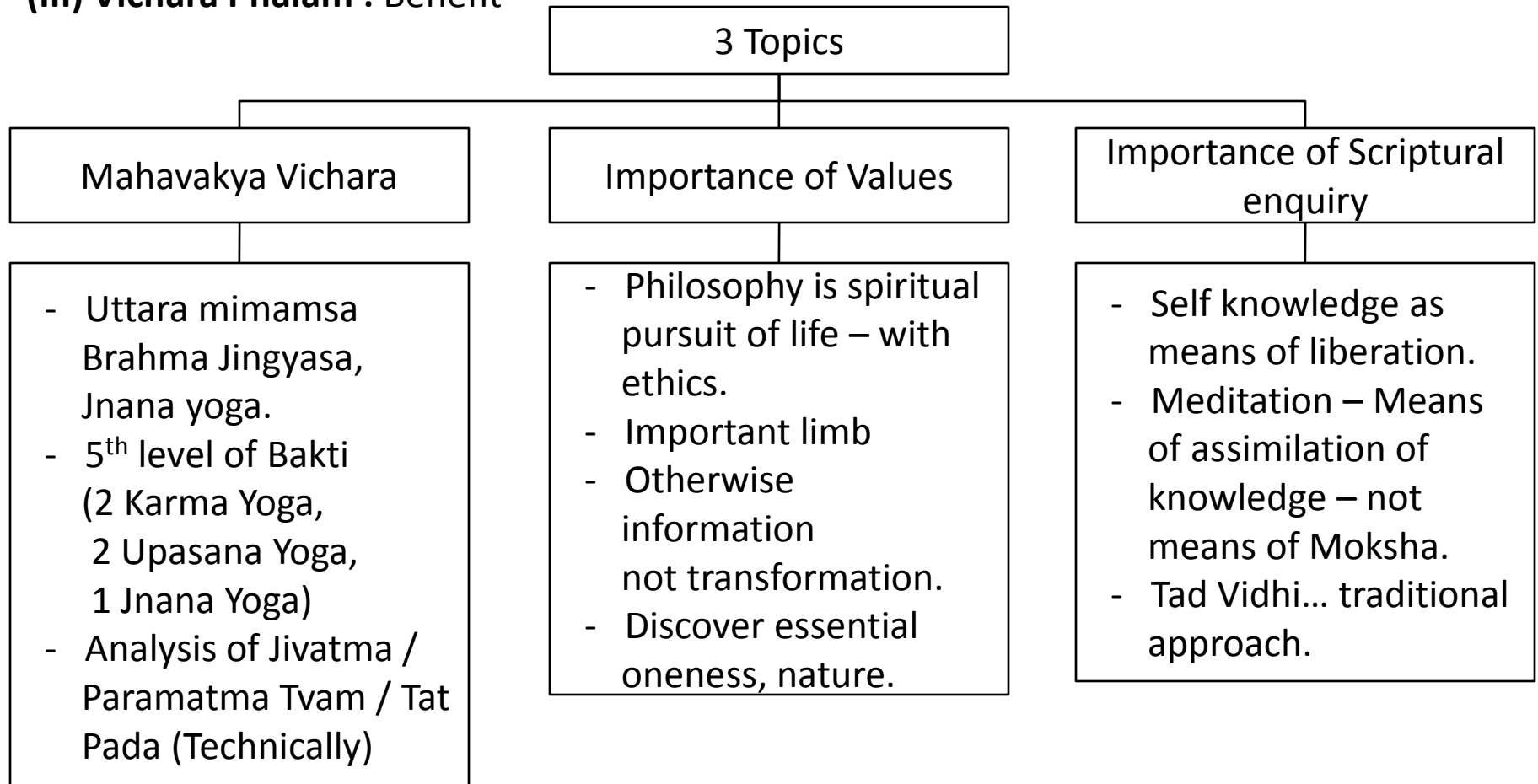
- What is nature of Jiva – technically called Kshetra – Kshetrajna vibaga – Viveka / Atma – Anatma Viveka.
- In Chapter 13, 14, 15.
- Essence most clear in Chapter 13.
- Chapter 14 – 15 – Same topic.
- Chapter 13 – Philosophical / subtle – Not practice angle.
- Jiva & Paramatma – One essence. Superficial differences only.
- Wave ocean water (Advaita Jalam)
- Name / form / function different.

- Has working – functional differences.
- With Mahavakya vichara – discover essential identity.

## (II) Preparatory disciplines :

- For Jnana Yogyata – Adhikaritvam for discovering the fact. Qualifications makes me fit for knowledge.
- Vichara sadhanani.

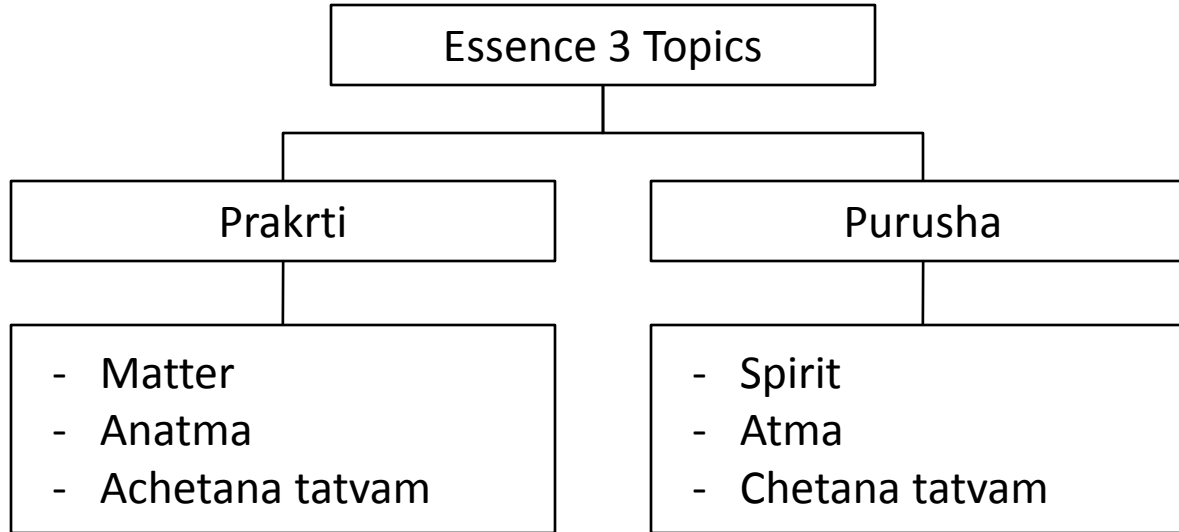
## (III) Vichara Phalam : Benefit



### 3) Mahavakya vichara :

#### Essence :

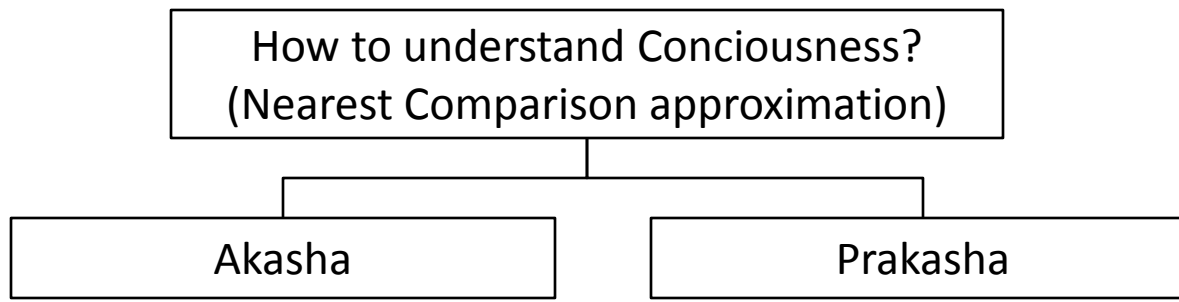
- Every Jiva and Ishavara – Mix of 2 parts.



- Like milk + water – mixture.
- What is Consciousness? Chit / Chaitanyam / Vigyana tatvam.
- Science / Sankhya / Neiyayikas differ in definitions.

#### Vedanta :

- 1) Consciousness not part, product property of body.
- 2) Independent entity pervading body and enlivens it.
- 3) Not limited by boundaries of body, desha.
- 4) Independent entity, not destroyed when body destroyed. Not limited timewise.



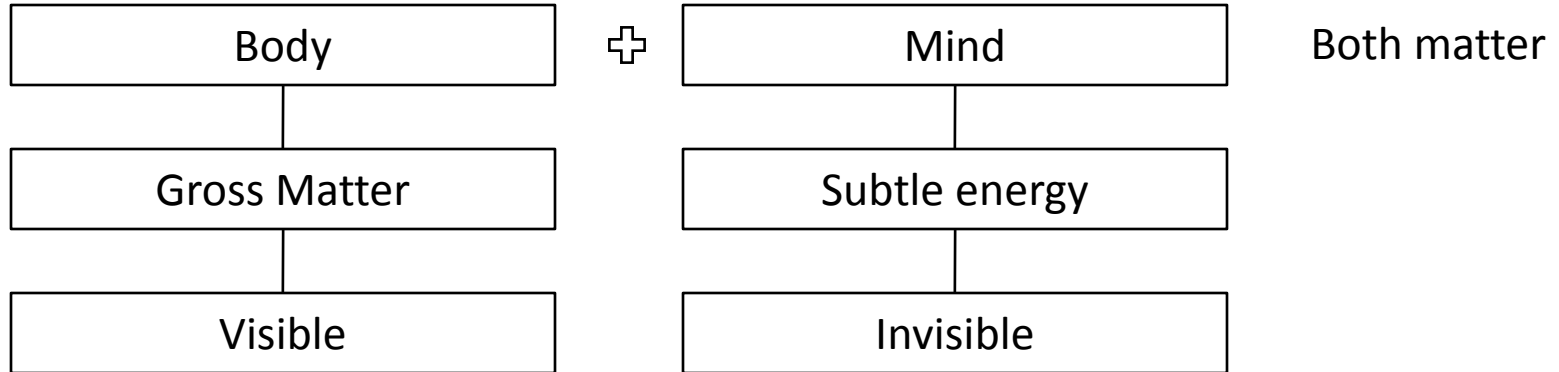
### What is here?

- Hand / lines / ... nails / .. + light.

### To teach light apply 1 – 4 :

- 1) Light not integral part of hand - when you switch off light – hand not radium, glowing.
  - 2) Independent entity, pervades and illumines hand.
  - 3) Light not limited by size of hand. Extends beyond periphery of hand. If I move, light appears to travel with my body (Medium).
  - 4) Minus hand medium – light continues buy not recognisable / manifest / not Vyaktam. It is avyaktam – unmanifest.
- Consciousness – with medium of body and mind – Vyaktam.
  - Body gone – Consciousness continues in avyakta form.
  - Vyaktam va, avyaktam va chaitanyam sarvada asti.
  - Chaitanyam is called Kshetrajna.
  - Body – mind called Kshetram.

- What is unique in Vedanta?



### Lesson 1 :

- Everyone mix of 2.

### Lesson 2 :

- Once I know individual is mix of 2 which I should claim.

Real	Unreal
<ul style="list-style-type: none"> <li>- Intrinsic</li> <li>- Inherent, permanent</li> <li>- Heat in fire.</li> <li>- I am conscious entity continues in sleep.</li> <li>- Nature never dropped</li> <li>- I am conscious of sleep experience.</li> </ul>	<ul style="list-style-type: none"> <li>- Incidental</li> <li>- Subject to Arrival + departure.</li> <li>- Heat in water</li> <li>- Physical, emotional, intellectual personality.</li> <li>- In sleep – dropped attributes / Notions – I am fat / old / short.</li> <li>- Dropped emotions = No Raaga / Dvesha</li> </ul>

Real	Unreal
<ul style="list-style-type: none"> <li>- In sleep dropped everything except Conciousness.</li> <li>- Conciousness alone intrinsic nature.</li> <li>- Conciousness survives sleep state.</li> <li>- Survive as pure Conciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- Dropped intellectual personality not ignorant / knowledgeable.</li> <li>- Jeevan Mukta / liberated.</li> <li>- Body &amp; Mind incidental equipment for worldly transaction like 2 glasses of spectacles to see + read.</li> <li>- To transact with world use Body mind complex.</li> <li>- If Body / Mind stops functioning, you are no more transactor.</li> <li>- Experienter of world goes.</li> </ul>

- I have to own up Conciousness as myself. Body + Mind incidental medium of transaction.

### Shift Vision :

External / General	Revised
<ul style="list-style-type: none"> <li>- I am body, I have Conciousness</li> </ul>	<ul style="list-style-type: none"> <li>- I am Conciousness.</li> <li>- I have incidental temporary body.</li> </ul>

## **Wayne Dyer :**

- Used vedanta principles in his writings.
- You are not human being with spiritual experience.
- You are spiritual being with incidental human experience.
- Human experience – temporary – as long as body is there.
- Spiritual being eternal we are fundamentally chaitanyam.

## **Own up fact :**

- I am concious being different from World / body / Mind.

## **Basic law of Vedanta :**

- Drk – Drishya viveka.

## **a) Jiva Analysis :**

- I am different from whatever I experience because whatever I experience is object.
- I, experiencer am subject – eternally different from object.
- Eyes – see everything except eyes. In mirror see reflection not original.
- My beautiful eyes sees only in mirror. Can't enjoy my own eye.

## **Example :**

- Mobile can't dial own number, subject – never object, not subject to objectification.
- Knower never known – experiencer never experienced.



- Subject never object, object never subject.
- Negate all your experiences. Whatever I experience, I am not. I experience, world, body, mind – I am not world, body, mind – why?

Body	Mind
<ul style="list-style-type: none"> <li>- Experienced in waking</li> <li>- In dream, body disappears as object of experience.</li> </ul>	<ul style="list-style-type: none"> <li>- Intimately experience all emotions only in waking and dream.</li> <li>- In deep sleep mind passive, unmanifest state.</li> </ul>

- I am experiencer – Consciousness distinct from body and mind.
- This is called Drk Drishya Viveka.
- Subject - Object discrimination.
- Using this methodology arrive at “I am eternal Consciousness being” with temporary body – mind complex.
- Body goes, transaction goes. not end of me (As in sleep)
- Who am I?

**Gita :**

न जायते म्रियते वा कदाचिन्  
 नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die ; after having been, He again ceases not to be ; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I Consciousness am never destroyed as above is Jiva Analysis.

### श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।  
एतद्गो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

### Arjuna :

- Body is object of experience, you are handling body.
- Body comes from 5 elements and goes back to 5 elements.
- I am using body, I am not the body.
- Aham chetana tattvam asmi.
- Jiva vichara – over.

### b) Ishvara Vichara :

- Ishvara mix of 2.
- Purusha + Prakrti. In the case of Jiva individual used 2 words – Kshetram – Kshetrajna.

### Common feature between purusha and prakrti :

- Both beginningless.

### अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]

#### 4 differences between Prakrti and Purusha :

Purusha	Prakrti
1) All pervading chetana tattvam / Consciousness principle	1) All pervading achetana / Jada tattvam. Inert principle.
<b>2) Nirvikara - not subject to modification.</b> <ul style="list-style-type: none"><li>- Not subject to space / time continuum, physical, chemical laws.</li><li>- Beyond enquiry of science.</li></ul>	<b>2) Savikara</b> <ul style="list-style-type: none"><li>- Subject to modification</li></ul>
<b>3) Nirvikalpam :</b> <ul style="list-style-type: none"><li>- Indivisible like space and light.</li><li>- Can't cut + move space in a box.</li></ul>	<b>3) Savikalpam :</b> <ul style="list-style-type: none"><li>- Subject to division</li></ul>
<b>4) Satyam – Technical :</b> <ul style="list-style-type: none"><li>- Independently existent. Self evident, self proving.</li></ul>	<b>4) Mithya :</b> <ul style="list-style-type: none"><li>- Matter requires Consciousness to prove it.</li><li>- Mike doesn't say – I am here Proved by Conscious entity.</li></ul>

#### Prakrti : All pervading Achetana / Jada Tattvam :

- Basic matter out of which universe evolves.
- Matter can not be created or destroyed. Science also accepts.
- Omnipotent god = does what can be done.
- God created world = Illogical expression. Used for beginner.

- **Can't answer** : Why criminals? Mosquitos, sorrow.. Question wrong – No right answer.
- **Like Question**: How many Kilometer between India and Singapore? – No Right Answer
- **Assumption** : Something can be created.
- World, was, is, ever will be potential.
- **Seed** : Unmanifest form of tree. Tree becomes manifest.
- **Matter has 2 Avastas** :  
Karana Avastha (Seed State)  
Karya Avastha (Sprout State).
- World = Tree.

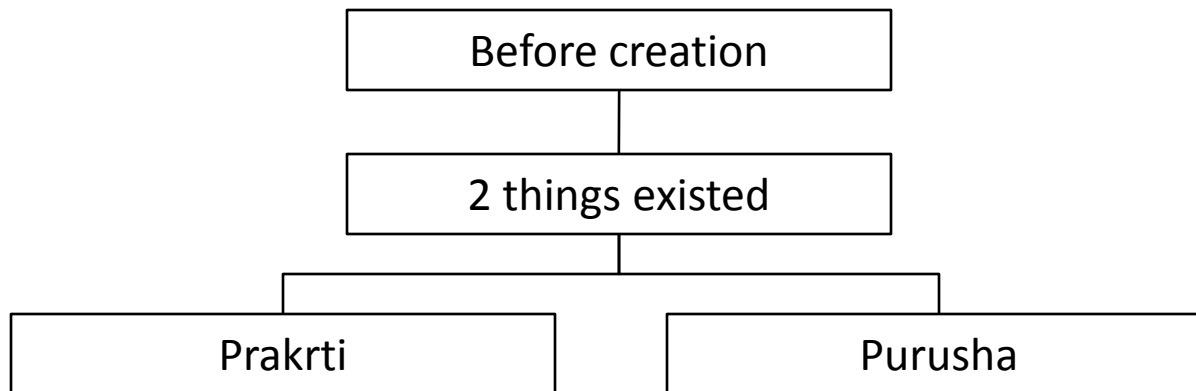
### Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-API Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again ... as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- World was in Unmanifest form. Big bang – point of Singularity expanding... cooled down... neutrons... unicellular organism.
- All potentially there. Can't take out oil from sand. Only oil from oil seed.
- Vedanta conceives of Karana Avastha – Beeja Unmanifest Avastha – state of no differentiation, Nirvikalpaka Avastha differences not known like DNA – explains how baby will grow.
- DNA = Potential form.
- Science = 5 Energy forms. Vedanta = 1 energy form called Prakrti / Maya / Avyakta / Avyakruta / Shakti / Avidya.



- Prakrti + Purusha = Ishvara.
- Ishvara not pure spirit or pure matter.
- Ardha Narishavara represents Purusha / Prakrti tatvam.

Purusha	Shakti / Prakrti	} Pairs
Yin	Yang	
Brahman	Saraswati	
Vishnu	Laxmi	
Shiva	Parvati	

- How creation comes – Imagine pralaya avasta state before creation.

### Puranas :

- Fat Krishna alone on thin leaf



Purusha Tattvam



Prakrti Tattvam

Before God alone was  
there consisting of

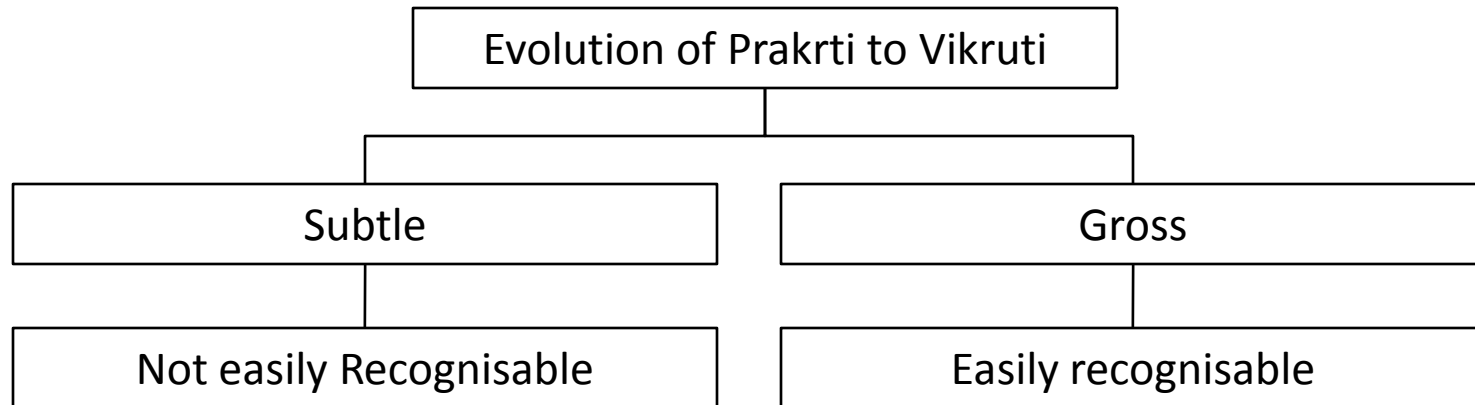
Prakirti

- Can't keep quiet
- Becomes Savikara when Karmas ripen
- Time decided by law of Karma.

Purusha

- It just is
- No change

- 5 causal elements – Karana Prapancha
- 5 Subtle elements – sukshma Prapancha (Mind)
- 5 Gross elements – Sthula Prapancha (Body).



- Gradual manifestation – Child – Youth – Old Age.
- Causal – subtle – Gross.
- Like space, Purusha was, is, will be during construction of world / building.
- Similarly Consciousness continues... before creation – unmanifest matter plus Consciousness.

Before	Now
Unmanifest – Matter + Consciousness	Manifest – Matter + Consciousness

- No change in Consciousness. World has expansion – evolution and contraction, involution. (Pralayam)

## Vedanta :

- Big Bang + Big Crunch.
- Everything goes to unmanifest.

## Example :

- Daily sleep – withdraw faculties, knowledge....
- Go to Unmanifest condition and again get into actions.
- Creation = Gods waking and sleep
- Pralaya = Gods sleep.
- Prapancha / Prakrti goes to Unmanifest condition, then it will expand and contract.

अच्छेदोऽयमदाहोऽयमक्लेदोऽशोष्य एव च।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?  
[Chapter 2 – Verse 28]

- Creation – Not linear process.
- Cyclic – eternally goes on and on.. No beginning or end.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा।  
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm – rooted peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]



इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ।

एतत्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ १५.२० ॥

Thus, this most secret science (teaching) has been taught by Me, O sinless one ; knowing this, a man becomes wise, and all his duties are accomplished, O Bharata. [Chapter 15 – Verse 20]

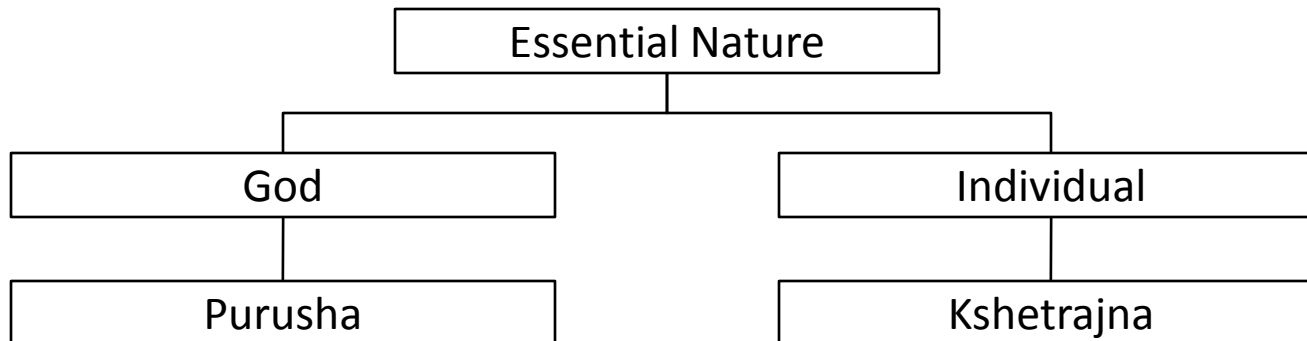
- Body + mind belongs to Prakrti.
- Creation = Prakrti + Purusha.
- Purusha was, is, will ever be.
- World = Modified form of Prakrti.
- Where to find Purusha?
- Universe – Mix.
- **Best method :**  
Prakrti = Savikara.
- Go on negating whatever is subject to change... comes under matter.
- Whatever left is Purusha.
- Whole creation = Prakrti.
- Body – Weight up + down – changing.
- Mind – Violently changing.
- Body + mind interact with world matter.
- Bio – chemistry possible between gross and subtle matter.

- Where is Purusha?
- World mix of Prakrti + Purusha. Total blankness – removed all thoughts.
- No Atma comes.. Don't seek purusha.. That eternal / changeless purusha – don't look for... Searcher – is searched. Seeker is sought.
- Discoverer – to be discovered.
- Purusha – you Conciousness principle.
- Lord behind your own body / mind as expeirencer.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ; attachment to the qualities is the cause of his birth in good and evil wombs. [Chpater 13 – Verse 22]

- That Purusha essential nature of world is available behind everything in creation.
- Every body + mind has experiencer – what is our problem?
- Instead of claiming I am purusha the experiencer, we mistake ourselves to be Prakrti.
- God = Purusha + Prakrti.
- Individual = Kshetrajna + Kshetram.



- Purusha = Kshetrajna
- Kshetrajna = Purusha.
- Conciousness is same in God & individual.
- Differences at Prakrti level only.
- Body / Mind / World only.
- If all same, no vyavahara can take place. Physical, mental differences required at prakrti / vyavahara level.
- At conciousness level / Paramartika level all are one.

I = Conciousness behind my Body / Mind.

You = Conciousness behind your Body / Mind.

God = Conciousness behind total prakrti.

### Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Most important lines of Gita chapter 13 – Upanishad, entire scriptural literature.

### Lord Says :

- Conciousness behind you the microcosm is Conciousness behind me the macrocosm = Aikyam.

- I and you are essentially one at spirit level not at matter level.
- What happens if I don't recognise this fact?

### Problem :

- Instead of claiming myself as eternal Consciousness. I will claim myself as mortal body.
- If identified with body, what are problems?

### a) Human can't accept mortality.

- My essential nature – Immortal self.
- Toxin in my system = limitations. When toxin enters, system rejects it.
- I try physical immortality. Book deposit for future life saving drug! Can't accept ageing.. Is indirect struggle for rejecting mortality.
- I won't succeed – impossible. In vyavaharika plane life miserable.
- Only one way of immortality.
- Shift your self image / I identification from incidental body to intrinsic Consciousness.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसदोनिजन्मसु ॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३.२७ ॥

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata-s, that it is from the union between the "Field" and the "knower-of-the-Field." [Chapter 13 – Verse 27]

- All problems because of body identification.
- Gain knowledge to be free from sense of immortality.
- This is mahavakya vichara.

### 3) Preparation required for this knowledge :

- Values – Amanitvam...

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness,  
uprightness, service to the teacher, purity,  
steadfastness, self-control.... [Chapter 13 – Verse 8]

**Few values are :**

#### a) Diagnose problem : Viveka

- Problem created in my understanding of myself.
- Problem is you, solution is you diagnose my self misconceptions = Viveka.
- Otherwise taking wrong medicine. We want limitlessness by acquiring things.
- Finite wants to become infinite by acquiring things.
- All miserable.
- Man with Rs. 1000 – waiting for next Rs. 1000.
- Man with Rs. 1 Crore – waiting for next Rs. 1 Crore.
- Richest man = Richest beggar.
- Man with Phd knowledge – knows he knows very little.

- To solve problem of sense of limitation . Immortality, no use acquiring things in the world or changing situations.

### **1<sup>st</sup> Step : Viveka**

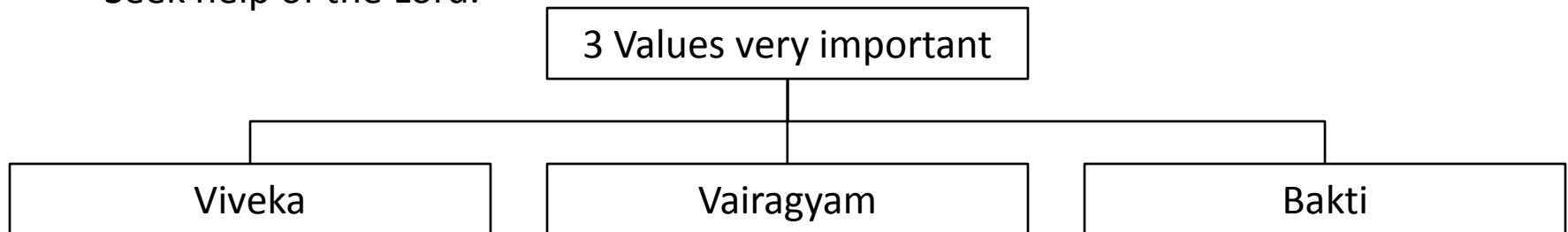
- Understand self ignorance is the problem.
- Self knowledge is the solution.

### **2<sup>nd</sup> step : Vairagya**

- Consider self knowledge as top priority, other things become secondary.
- Priorities clear, whole life spent in earning money and in entertainment no use.
- After a few sense pleasures, discover – everything is a means. Self knowledge is the end.
- This is called prioritisation.

### **3<sup>rd</sup> Step : Bakti – Manaha**

- Should have grace of the Lord.
- Seek help of the Lord.



- More values in chapter 16.

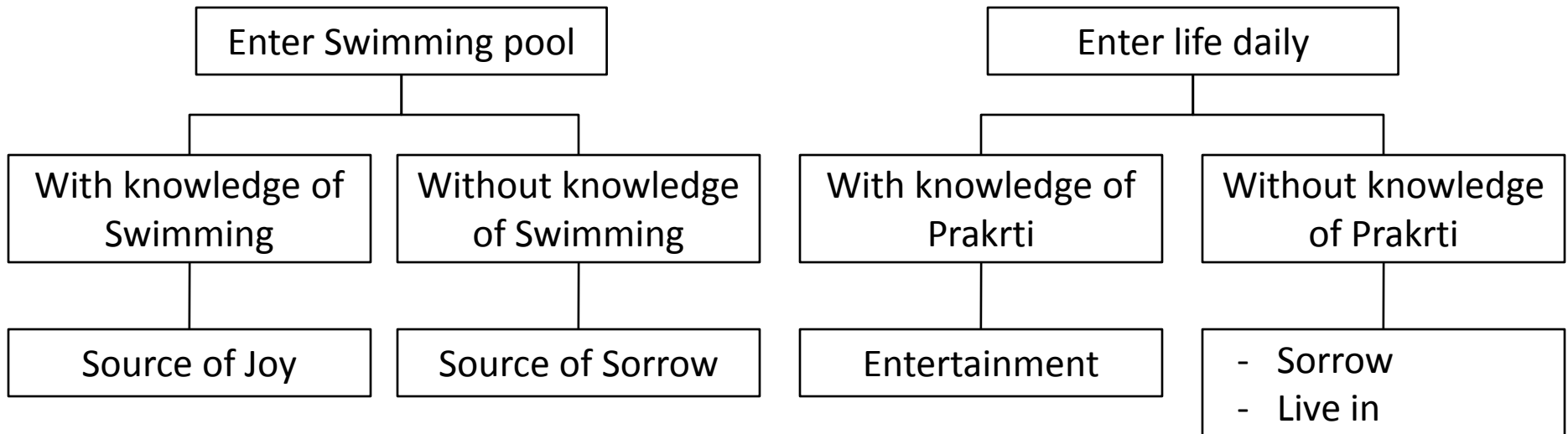
#### 4) Vichara phalam :

- Benefit of enquiry I am purusha consciousness principle. I see prakirti objectively.
- Objectivity with creation is greatest benefit. Look at body, mind objectively.
- What is advantage of objectivity?
- Will observe laws of Prakrti – material universe without resistance.
- Accept body as it is, disease, body merges with 5 elements as per laws of Prakrti.
- No identification with body.

#### Greatest Benefit :

- I use Prakrti and enjoy prakrti.

#### Example :



क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥ १३.३५ ॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “Knower-of-the-Field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme. [Chapter 13 – Verse 35]

- One with wisdom attains liberation life not struggle or trap.
- Life a sport they enjoy.
- Arjuna – do mahavakya vichara gain knowledge and be free.